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PROCLAMATION: THE UNIQUE TASK OF  
"

THE PASTORAL COUNSELOR

by

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"

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DOCTOR OF RELIGION

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## PREFACE

I greatly appreciate the help and guidance I have received from my faculty advisor, Dr. Howard J. Clinebell, Jr., Professor of Pastoral Counseling. Through his instruction in the classroom, his supervision in the Claremont Area Pastoral Counseling Center, and in private consultation, he has encouraged, inspired, and cultivated the very best in his students. His is a special gift for instilling disciplined and tempered ideas by means of thought-provoking and edifying criticism and advice. I thank Dr. Clinebell for the patience he has shown to me while I wandered aimlessly like a lost sheep. His inspiration has been largely instrumental in helping me to find the meaning and focus of a clinical theology and way of life.

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## CHAPTER I

### THE PURPOSES, PROBLEM, AND FORMAT

#### I. STATEMENT OF PURPOSES

It is one of the purposes of this paper to show that the healing professions (psychiatry, social work, and clinical psychology) and their companion disciplines (psychology, sociology, psychoanalysis, and the various forms of psychotherapy) have much in common with the goals and the means to accomplishing those goals of the ministry. At the same time, it will attempt to show that the healing vocation of the ministry has a unique contribution to make. Since a major responsibility of defining his own place among the healing professions lies with the minister and since the author of this paper can only approach such a topic from the point of view of a minister, this paper will concentrate on the minister as healer. It will, in fact, become more specific and deal only with the minister as pastoral counselor. This is not to exclude healing from the other duties and functions which the minister carries on, but it is assumed that most, if not all, of the elements necessary for healing to take place are present in the pastoral counseling situation whether in fact or in symbol. It is assumed that all of the problems and sufferings that are met in a pastor's ministry on the whole are to be met in the pastoral counseling situation if only in microcosmic perspective.

More specifically, it is hoped that this paper will show some of the pitfalls of the rejectionistic and seclusivistic school in pastoral

counseling which refuses to make use of the knowledge which can be gained from many of the truths and methods of psychotherapy, medicine, and social work. However, on the other hand, this paper will support the cry of that very same school of pastoral counseling that there is much more to Christian salvation than is usually produced under the guise of all three of those disciplines put together. In other words, in the writing of this paper, the author will be taking a narrow and dangerous path between a pastoral counseling philosophy which would put too much reliance upon the so-called 'secular' disciplines to the exclusion or watering down of such factors as the Church, faith, salvation, God, and the gospel, and a pastoral counseling philosophy which relies wholly and entirely upon the grace of God to the exclusion of man as a helping agent. It will, of necessity, involve implicitly, although not explicitly, a theological argument dating back to Pelagius and Augustine; the one form of pastoral counseling would tend to over-emphasize the power of man to effect healing and salvation, and the other form of pastoral counseling would tend to over-emphasize the exclusive power of God's graces to effect the healing or salvation directly upon an individual without the mediation, instrumentation, or intercession of any man other than Jesus Christ Himself.

Closely connected to this problem is the matter of the form by which the Christian gospel is brought to impinge upon the life of an individual. The orthodox 'right-wing' school would demand that the evangelium aeternum remain unchanged in methods and forms of expression.<sup>1</sup>

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<sup>1</sup>G. Brillenberg Wurth, Christian Counseling in the Light of Modern Psychology, (Philadelphia: Presbyterian and Reformed, 1962), p. 39.

The 'left-wing' (although not necessarily 'liberal') school would insist upon an existential communication demanding personal decision.<sup>2</sup>

In essence, the paper will involve a very anthropocentric problem. The 'left-wing' school would go to the extent of saying that there is no room in modern healing techniques for exorcism and/or "laying on of the hands" because of its medieval and demonic character.<sup>3</sup> It might be asked: what of those who have found healing and even what they might call salvation through these means? The other school goes so far as to say that the relief of suffering is little aid to bringing salvation to an individual since it is through suffering that an individual may find salvation, or at least forgiveness of sins.<sup>4</sup> A somewhat different question relating to the suffering of man might be asked of this school: are we not to help relieve the suffering of those in pain because that very suffering may be their means to salvation?

These differing points of view find their representatives in contemporary personalities. The orthodox, 'right-wing' school can best be represented by the European, Eduard Thurneysen. It is Thurneysen's thesis that psychotherapy, social work, counseling, or any other type of human aid, is preliminary, but at the same time not necessary, to the proclamation of the gospel.<sup>5</sup> In fact, Thurneysen sees salvation to

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<sup>2</sup>Rudolf Bultmann, Jesus Christ and Mythology (New York: Charles Scribner's & Sons, 1958), p. 18.

<sup>3</sup>Carroll A. Wise, Psychiatry and the Bible (New York: Harper & Brothers, 1956), p. 61ff.

<sup>4</sup>Eduard Thurneysen, A Theology of Pastoral Care (Richmond, Virginia: John Knox Press, 1962), p. 238ff.

<sup>5</sup>Ibid., pp. 237, 243.

be founded upon the forgiveness of sins through the acceptance of justification through faith by the grace of God.<sup>6</sup> In no way does the health, integrity, wholeness, or maturity of the personality effect that forgiveness of sins.<sup>7</sup>

Carroll Wise, an American, as a representative of the 'left-wing' school of thought, sees the disciplines and tasks of psychotherapy, medicine, social work, pastoral counseling, and many other types of human aid, working together and simultaneously to the end that the total being of the individual, and the individuals making up all of society, may achieve the highest potential that God has for them.<sup>8</sup> This highest potential is put in terms of "Sonship" by which is meant both a working health and wholeness of the body, mind, and spirit as well as creative relationships with oneself, with one's fellows, and with one's Creator, Sustainer, and Comforter.<sup>9</sup>

Finally, the predominant theme in this paper is that proclamation is the unique and essential element in pastoral counseling. Since it is accepted by both Thurneysen and Wise, it will not be necessary to go into an attempt to prove it. Thurneysen sees proclamation to be the use of preaching of the Word, prayer, and the communion of the Sacraments in the pastoral conversation.<sup>10</sup> On the other side, Wise sees proclamation to be a leading and helping of the person into his own sense of Sonship following the example of the earthly ministry of Jesus Christ.<sup>11</sup> This sense of Sonship is a living relationship with God.

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<sup>6</sup>Ibid., pp. 280-282.

<sup>7</sup>Ibid., p. 245.

<sup>8</sup>Wise, op. cit., pp. 115-118. <sup>9</sup>Ibid., pp. 21-22.

<sup>10</sup>Thurneysen, op. cit., pp. 115-118. <sup>11</sup>Wise, op. cit., p. 20.

The paper will, therefore, lift up what its author feels to be the positive elements in proclaiming the gospel through the medium of pastoral counseling. All that is written about Thurneysen in this paper is certainly not in criticism of him. The elements pertaining to the subject that are of positive value for pastoral counseling will be pointed out in the discussion of his system. Truly, of most value to the discipline of pastoral counseling today is the call of Thurneysen for renewed concentration upon center of the pastoral task: making God through Christ and the Living Word known to man.<sup>12</sup>

At the same time, much that Wise says is of inestimable value for the practice of pastoral counseling. It is for this reason that the author of this paper must lift up those points of value and in fact must emphasize the value of one of these points by carrying it even further than Wise himself would. This refers to the matter of proclamation by means of which the counselee is helped to see that he is, to be sure, a Son of God in his own right. The paper will draw upon the thesis of Schubert Ogden,<sup>13</sup> which has made quite an impression in academic theological circles, that since the time of Christ all men have had the potentiality of Christ-likeness. His particular thesis that the highest experience available to man is an ever-recurring incarnation<sup>14</sup> will be applied to the pastoral counseling situation. Making use of Thurneysen's definition of the central task of pastoral counseling as making concrete

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<sup>12</sup>Thurneysen, op. cit., p. 338ff.

<sup>13</sup>Schubert M. Ogden, Christ Without Myth (New York: Harper & Brothers, 1961).

<sup>14</sup>Ibid., pp. 161-163.

and existential the application of the Divine Word,<sup>15</sup> the author will attempt to show how the gospel of Jesus Christ can best be proclaimed in pastoral counseling to the total being of a person by means of the one-to-one relationship in which the Living Word becomes incarnate in that person. This is an intermediary position between those of Thurneysen and Wise in that it draws upon the salvational emphasis of Thurneysen and the therapeutic emphasis of Wise. However, it is also a new and different emphasis from either of these men in that the counselee is seen with the potential for experiencing the Divine element in life so personally and so concretely that he himself reflects the incarnate Deity in his own life. Perhaps future evaluators of Ogden's theological position will maintain that this approaches pantheism in that all men who approach the incarnation experience, and therefore all of the universe, are aspects of God. However, from a philosophical standpoint, it might be better to characterize the implications of Ogden's thesis as panentheistic,<sup>16</sup> meaning that God is shown forth in and through all things, especially His greatest of creations, man.

The unique and most challenging contribution of pastoral counseling, and of Christian life throughout its multitudinous forms, is proclamation. Proclamation, as it will be further refined and expanded towards the end of this paper, is the making incarnate the Word of God in a one-to-one relationship. All other aspects, it will be maintained, are non-essential and superfluous. The one-to-one relationship can be

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<sup>15</sup>Thurneysen, op. cit., pp. 11-14.

<sup>16</sup>C. L. Hartshorne and W. L. Reese, Philosophers Speak of God (Chicago: University of Chicago Press, 1953), pp. 1-16.



found in the preaching of the Word from a pulpit of the largest congregation in the country; it can be found in the partaking of the Sacrament. It can be found in groups, large or small, or even in solitude. However, for our day and age, and perhaps this has always been the case, the situation where an individual is in the caring, inviting, accepting, understanding, encouraging, self-sacrificing, redeeming, and reconciling relationship with an "other" and they are both in that same relationship, both mutually and individually, to God, here is where proclamation of the Word of God is most unhampered and effective. It would seem that pastoral counseling would be very ideal for these conditions; however, it will be necessary to expand on this at another point later on in the paper. This initial setting forth of the theses of this paper should be sufficient to show where the paper is leading.

## II. INVESTIGATION OF THE PROBLEM

There is much conversation at present concerning the relationship of the areas of common concern and the points of departure of the so-called healing professions: medicine, social work, and psychotherapy, on the one hand, and the ministry, on the other. Much of this has arisen because of the fact that ministers are deluged by more and more psychological and emotional problems with which they more than often do not know what to do.<sup>17</sup> Although, as throughout the Church's history, people continue to come to the minister when they feel that they need someone 'to talk to,' the psychological problems of today are often not

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<sup>17</sup>Paul Tillich, "The Impact of Pastoral Psychology on Theological Thought," Pastoral Psychology, XI:101 (February 1960), 19.

what the minister is interested in. He has a Gospel to be communicated, and too often he is determined that he will communicate it even if it means forcing it upon those who come seeking help.<sup>18</sup> Or, perhaps the minister does truly want to help the person work through his problems to the best solution possible, if any solution is possible, or at least to strengthen the person through his suffering; however, most ministers do not have the training or skill to help a person with his interpersonal and/or intrapersonal, much less his spiritual, problems.<sup>19</sup>

On the other hand, psychotherapists find that a great many of their patients' illnesses stem from religion in one form or another.<sup>20</sup> Now, some psychotherapists, and not just a few, would maintain that this is because of the repressive nature of religion in general.<sup>21</sup> Nevertheless, there are some psychotherapists, as well as ministers on the whole, who would maintain that such 'religious'-psychological problems stem from some form of misguided fundamentalism, an unrelenting moralism, a too strict legalism, an unhealthy pietism, or idolatry.<sup>22</sup> The question arises as to whether religion itself is unhealthy or its practice has run amiss. Many medical doctors, psychotherapists, and social

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<sup>18</sup>Ibid., p. 20.

<sup>19</sup>Paul Tillich, "Theology of Pastoral Care," Pastoral Psychology, X:97 (October 1959), 21; vide, Mortimer Ostow, "Religion," in Arieti, Silvano (ed.) American Handbook of Psychiatry, (New York: Basic Books, 1959), II, 1798.

<sup>20</sup>Carl Jung, Modern Man In Search of a Soul (New York: Harcourt, 1933), pp. 230, 233, 273ff.

<sup>21</sup>Ostow, op. cit., p. 1791.

<sup>22</sup>Kenneth E. Appel, "Religion," in Arieti, op. cit., II, 1778-1781.

workers are finding that they must fill the supportive role which is sometimes more suited to the minister or that they actually have to fulfill many of the minister's duties which he has abandoned because of negligence, ignorance, or the lack of caring.<sup>23</sup> These people naturally wonder what purpose the minister serves other than filling a pulpit on Sunday morning when they steadily gain more and more patients, more than they can possibly handle, and many who would not have needed to see them in the first place if there had been a wise, understanding, and better trained minister to watch over them and counsel with them.

Ministers have also shown an interest in the relationship of their area of concern with the other helping professions. However, much of the interest has been negative interest. Many are suspicious of anything having to do with psychology, psychotherapy, and any of the socio-anthropological sciences because of some lagging suspicions that they are antithetical to religion and will tend to undermine the basis of belief. Such suspicions tend to stimulate some to look longer and closer at points of contact and departure of the various disciplines. Other ministers have made use of the methods and techniques of psychotherapy and social work while maintaining that that is their only value. Still others have tried to bring the disciplines of medicine, psychotherapy, and social work into line with a Weltanschauung which would also be compatible with the Judeo-Christian discipline. This has led some to make real inroads into the confronting problems of inter-

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<sup>23</sup> Carl Jung, "Psychotherapists or the Clergy," Pastoral Psychology, VII:63 (April 1956), 31-32.

disciplinary synthesis (e.g., Robert Bonthius,<sup>24</sup> Paul Tillich,<sup>25</sup> Rollo May,<sup>26</sup> and David E. Roberts,<sup>27</sup> to name but a few).

Another reason for the increased interest in the relationship between these disciplines has to do with the matter of values. As the medical sciences and psychotherapy developed, there was not very much concern over the way in which their own value systems conflicted with existing value systems. The one exception to this phenomenon, however, was in so far as there arose the need to change a certain individual's values through therapy or re-education because it was seen to be unhealthy. In recent years, however, there has been more discussion and evaluation than ever before, and this is due largely to the impetus of persons such as: Abraham H. Maslow,<sup>28</sup> O. Hobart Mowrer,<sup>29</sup> Gordon

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<sup>24</sup>Robert H. Bonthius, Christian Paths to Self-Acceptance (New York: King's Crown Press, 1948); Robert H. Bonthius, "Presbyterian Report; Christian Faith and Health," Pastoral Psychology, XII:114 (May 1961), 38-42.

<sup>25</sup>Paul Tillich, The Courage To Be (New Haven: Yale University Press, 1952); vide, Tillich, "The Impact of Pastoral Psychology..." and "Theology of Pastoral Care."

<sup>26</sup>Rollo May, The Art of Counseling (Nashville: Abingdon Cokesbury Press, 1939).

<sup>27</sup>David E. Roberts, Psychotherapy and the Christian View of Man (New York: Charles Scribner's Sons, 1950).

<sup>28</sup>Abraham H. Maslow (ed.), New Knowledge in Human Value (New York: Harper & Brothers, 1959).

<sup>29</sup>O. Hobart Mowrer, "Sin, the Lesser of Two Evils," American Psychologist, XV:2 (1956) 127-135.

Allport,<sup>30</sup> Paul Tillich,<sup>31</sup> Clark Moustakas,<sup>32</sup> Geogene Seward,<sup>33</sup> Charlotte Buhler,<sup>34</sup> and Henry Margenau.<sup>35</sup> These writers have raised such relevant questions as must be put to both religion and the other disciplines as: Are unconscious decisions morally controlled? What is the relationship between pleasure and meaning? Are there forces working within the personality such as Thanatos or Eros or any semblance thereof? Does struggle mean morality: the more anxious the person striving the more moral? What about determinism: are some people doomed to be hostile or aggressive while others "choose" to do the good? Is there a hierarchy in values? Are there merely individual values or is there a universal value? Are values idiosyncratic or normative?

Such questions are being dealt with today by psychologists and psychotherapists although they are just as relevant for the minister, if not more so, because he deals daily with the values of individuals.

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<sup>30</sup>Gordon Allport, The Roots of Religion (Boston: Editorial Board Advent Papers, Church of the Advent, n.d.); Gordon Allport, The Individual and His Religion (New York: Macmillan, 1950).

<sup>31</sup>Paul Tillich, "The Relation of Religion and Health," in Doniger, Simon (ed.) Healing: Human and Divine, (New York: Association Press, 1957), pp. 185-205; Paul Tillich, "Is a Science of Human Value Possible," in Maslow, op. cit., and all previously cited works.

<sup>32</sup>Clark E. Moustakas (ed.), The Self (New York: Harper & Brothers, 1956); Clark E. Moustakas, "Moral and Ethical Value in Education and Therapy," speech presented to the Merrill-Palmer Institute, 1963 (Mimeographed).

<sup>33</sup>Geogene Seward, "The Relation Between Psychoanalytic 'School' and Value Problems in Therapy," Journal of Humanistic Psychology, (Fall 1961), 84.

<sup>34</sup>Charlotte Buhler, Values in Psychotherapy (New York: Macmillan, 1962).

<sup>35</sup>Henry Margenau, "The Scientific Basis of Value Theory," in Maslow, op. cit.

He also effects and influences those same values while at the same time representing definite values in and of himself.<sup>36</sup> Of course, the minister says that he and his predecessors have been vitally interested in the problem of values throughout the centuries. However, it is not enough to be interested at a time like this, for the psychologist and the psychotherapist, as well as the philosopher, are putting the whole question of values and assumptions into a new frame of reference which in the Church needs to be put into the idiom and perspective of faith.

Finally, the increased interest in the relationship between the disciplines of medical science, psychotherapy, and social work, on the one hand, and religion on the other, has been due in part to the fact that that relationship is itself ambiguous. Any area of ambiguity will lead to investigation, speculation, and interest. What is meant here is that the ground which lies between the human and the spiritual is naturally fuzzy. Whether stated from the point of view of the psychotherapist, the medical doctor, the social worker, or the minister, the phenomenon of faith can be observed in such behavior as an inner serenity, a determination or "will," a sense of courage to be and to become, and a calmness or peace. Nevertheless, there remains an element of mystery whenever faith is either observed or experienced. This mystery involves not only the awareness that there is in this phenomenon a much larger area of unknown than in any other empirical observation, but also, there is often a sense of awe and wonder since here is something

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<sup>36</sup>vide, Seward Hiltner, Pastoral Counseling (New York: Abingdon-Cokesbury Press, 1949), pp. 18-19, 187-189; Wayne E. Oates, The Christian Pastor (Philadelphia: Westminster Press, 1951), pp. 43-71; Daniel Day Williams, The Minister and The Care of Souls (New York: Harper & Brothers, 1961), pp. 30-51.

that comes close to the meaning of existence.

Here, then, is the framework in which this paper is set: the healing professions becoming more and more concerned with the problems, methods, techniques, values, purposes, and goals which they have in common as well as those that separate them. Any separating or disintegrating influence upon the relationship between these healing professions will cause hardship and suffering for those needing help in the meantime. The more understanding that can grow up among these professions, the more suffering can be alleviated. Some would question whether a decrease of suffering is necessarily a "good." There is no need to contest this point here other than to say that the healing ministry of Jesus Christ will serve sufficiently for most Christians to show that physical and mental healing are at least part of the ministry of the Church.

### III. DEFINITIONS

Before going ahead with the description and discussion of the European and American schools of thought, it will be necessary to clarify and define certain terms and concepts that will be used throughout this paper while leaving certain other terms and concepts which will be used only in certain sections to be defined and dealt with in their respective sections.

It is, first, necessary to make an attempt at defining "pastoral," and then distinguish between the disciplines of pastoral care and pastoral counseling.

The adjective "pastoral" derives from the Latin, pascere which

means "to drive to pasture, to feed, to support, or to live by."<sup>37</sup> The Greek counterpart is poimene which refers to "the herdsman, the shepherd," or "the overseer of the Christian assemblies."<sup>38</sup> Direct and indirect references to this sense of shepherding in all of its forms are innumerable throughout both the Old and New Testaments. Of greatest importance for our discussion, however, is the explication of these forms by Seward Hiltner in his book, The Christian Shepherd.<sup>39</sup> According to Hiltner, shepherding is a sense of caring. It is a perspective and an attitude which gets expressed in three ways: healing, sustaining, and guiding. Healing is "the restoration of functional wholeness that has been impaired as to direction and/or schedule."<sup>40</sup> Sustaining is the ministry of support and encouragement through standing by when what had been a whole has been broken or impaired and is incapable of total situational restoration.<sup>41</sup> Hiltner maintains that guiding is moral and that ministers must accept the shepherd's role of educating without coercion, persuasion, interpretation, or even just a definition

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<sup>37</sup>Charlton T. Lewis and Charles Short, (ed.), A Latin Dictionary (1962 revision, Oxford: Clarendon Press, 1879), p. 1311.

<sup>38</sup>E. A. Sophocles (ed.), Greek Lexicon of the Roman and Byzantine Periods, (New York: Ungar, n.d.), II, 901.

<sup>39</sup>Seward Hiltner, The Christian Shepherd (New York: Abingdon Press, 1959).

<sup>40</sup>Ibid., p. 19.

<sup>41</sup>Seward Hiltner, "The Christian Shepherd," Pastoral Psychology, X:92 (March 1959), 49.



of the alternatives.<sup>42</sup> Some ministers would be thoroughly at a loss if they could not make use of these practices. But, nevertheless, the point is that shepherding and therefore anything that can be called "pastoral," must need be present in all events. Thus, the sense of caring would pervade preaching, worship, organizational administration, counseling, and all other aspects of the minister's work. The pastor's concern would then get expressed in inspiring the whole fellowship to become a community of concern for each other, and for "the stranger who sojourns with you."<sup>43</sup> The only point at which Thurneysen would contend with this definition is that it is God who shows concern and not the minister. However, we shall come to this point later.

That "pastoral" should be linked with "care" is without doubt. The shepherding metaphor points throughout to a caring. Pastoral care--Seelsorge--is the working arm of pastoral theology. It is the explicit appointment of the minister. According to Thurneysen, the three traditional tasks of the Church are: the reading and expounding of the Divine Word, the administration of the Sacrament, and the caring for the spiritual needs of the congregation.<sup>44</sup> Seelsorge,<sup>45</sup> the care of the soul, is a descriptive term for this caring for the spiritual needs, and therefore, we shall use it to connote pastoral care.

Pastoral care is found in innumerable forms of expression.

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<sup>42</sup>Hiltner, Pastoral Counseling, op. cit., pp. 97, 107.

<sup>43</sup>Leviticus 19:34.

<sup>44</sup>Thurneysen, op. cit., pp. 31ff.

<sup>45</sup>Note: The term is used by Thurneysen to the exclusion of, and to ward off, any sense of a "cure" of the soul.

Pastoral care is carried on while the minister sits through a board or committee meeting, while he teaches a catechetics class, while joining in prayer, fellowship, or playing football with some youth. It might also be present while the minister sits on a panel before the students of the local high school, or while he lunches with the Kiwanis Club members, or while he serves in a governmental office as a legislator or whatever (although it might be much more difficult to carry on a pastoral ministry in some of these than in others and it might require a great deal more ingenuity to do so in some than in others). Nevertheless, the two major forms of expression of pastoral care are visitation and pastoral counseling. In the former, the minister goes to the people whether at home, on the job, while at school, or in the hospital. In the latter, people come to the minister seeking help, advice, or in general counsel. In the former, the people who are called upon may, or may not, ask explicitly for help, while in the latter, the initial motivation is left entirely to the people who want help in some way. And so, it may be seen that when we speak of pastoral care we are referring to the whole task of shepherding which includes both pastoral visitation and pastoral counseling.

However, when we speak of pastoral counseling alone, we are referring to the situation where a person comes to a minister for, as Russell Dicks says, "personal counseling . . . which is given in a controlled situation and in a planned, orderly way. That is, in the pastoral counselor's office by appointment."<sup>46</sup> (Note: Eduard

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<sup>46</sup>Russell Dicks, Pastoral Work and Personal Counseling (New York: Macmillan, 1955), p. viii.

Thurneysen uses the two terms--pastoral care and pastoral counseling--interchangeably which may be due to the translator's own particular emphasis or to a quirk of the German language. Regardless of this fact, from his theological framework, whatever would apply to the extensive task of pastoral care would also apply to the confined task of pastoral counseling. It is only when those tasks are interpreted as specific functions of the minister that they become differentiated and disparent.)

We must clarify another series of terms which will be used throughout this paper. These terms are all very closely associated in general use; however, it is necessary to be more specific in the use of them since they form the foundation upon which most of this paper rests. The first term, the Word of God, is in the New Testament seen to be either the record of the people of Israel in their contention with God,<sup>47</sup> the account of Jesus Christ and the early Church,<sup>48</sup> the gospel as good news,<sup>49</sup> or the Christ as Logos.<sup>50</sup> In the first two instances, it is an account or record. In the latter two instances, it is a phenomenon wrought by God and experienced by the people. However, as the phrase, the living Word and the living Christ, came down through the history of the Church, it acquired a somewhat different significance. The Word of God came to refer to the written, Holy Scripture,

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<sup>47</sup>vide, Habakkuk 1:3 and Numbers 20:13.

<sup>48</sup>vide, Acts 1:1.

<sup>49</sup>vide, Mark 1:15; Acts 20:24; I Corinthians 9:18; and II Corinthians 11:4.

<sup>50</sup> John 1:1-18; Acts 13:49, 19:3, 15:7; Colossians 3:16; II Thessalonians 2:2; I Peter 1:25; and Revelations 19:13.

on the one hand, and the formal preaching by the priest from the pulpit, on the other. It is not that these latter two forms do not have a basis in the Old and New Testament accounts, for they certainly do. The reading from the Law and the Prophets was well established by Jesus' day,<sup>51</sup> and the preaching of the prophets and the preaching and teaching of Jesus well attest to this fact. It is rather that these forms came to be formalized and stereotyped and that in many cases the preaching by a priest came to have the authority of actual words spoken by God Himself as though the priest had a direct line open to God.<sup>52</sup> The Reformation did not vary much from this. The Word of God continued to be seen as both Holy Scripture and its proclamation through the medium of formal preaching. However, the authority of an individual pastor to speak for God in his preaching declined. The reliance upon church tradition and episcopal interpretation declined throwing the weight of authority back upon the Old and New Testaments and upon the very early Church.<sup>53</sup>

Thus it is that Eduard Thurneysen, falling into the tradition of the Reformed churches, quoting profusely from Luther and Calvin, nevertheless, uses the term, the Word of God, as referring to that historical (geschichte as well as historical) account as set forth once and for all in Holy Scriptures. This Word of God is a living Word in that it is the Incarnate and Resurrected Christ now manifest through the Holy Spirit. Therefore, only to the extent that this Holy Spirit accomplishes its work within and among the children of God does the historie der Messias

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<sup>51</sup>vide, Matthew 5:17.

<sup>52</sup>John Dillenberger and Claude Welch, Protestant Christianity (New York: Charles Scribner's Sons, 1954), pp. 48-51.

<sup>53</sup>Ibid., pp. 319ff.

become Heilsgeschichts.<sup>54</sup> Thurneysen puts great stress upon the Word of God as proclamation although he would say that it is the authentic Word of God only if the Holy Spirit is accomplishing its work through proclamation.<sup>55</sup>

It is interesting to note here that the evangelical and free churches, while laying great stress upon proclamation (preaching), actually drew their most lasting qualities from their emphasis upon a personal experiencing of the Word of God from within. In this sense, the Word of God is authenticated through experience.<sup>56</sup>

Up to this point, the term proclamation has been used to refer strictly to the formal preaching of the Word from the pulpit. However, to proclaim the gospel<sup>57</sup> requires more than the spoken word. The Roman Church recognizes that the gospel is proclaimed through various sacraments all of which are acts. The Reformers, and all of the churches following in their footsteps recognize that there are principally two ways in which the gospel is proclaimed: the Word (referring to both Holy Scripture and its exposition from the pulpit) and the Sacraments (referring to Baptism and Holy Communion).<sup>58</sup> This is the way we will see Thurneysen using the term.

<sup>54</sup>Thurneysen, op. cit., pp. 185ff.

<sup>55</sup>Ibid., pp. 188ff.

<sup>56</sup>Wayne Oates, "Pastoral Counseling in the Free Church Tradition," Pastoral Psychology, XII:115 (June 1961) 21-33.

<sup>57</sup>"Gospel," with an upper case G, throughout this paper will refer to one of the specific accounts of the life of Christ in the New Testament whereas "gospel," with a lower case g, will refer to the "good news" of the saving and healing gift of grace through Jesus Christ as the Incarnation and Logos of God.

By defining the power of a sacrament as that dynamic which makes any act or symbol holy or sacred, the author hopes to show that proclamation occurs whenever and wherever there is a concrete and existential application of the Divine Word<sup>59</sup> reaching to the very depth of one's being and grasping hold upon one making that one a carrier of that sacred dynamic. Such a process is a laying forth of one's total being at its very least, and it is communion with God at its highest. Such communication is prayer. But, while it is prayer, it is first of all and primarily communication at the level of human emotions and is thus profane.

#### IV. FORMAT OF THE PAPER

In chapter two the author cannot, by any means, present the complete theological framework of Eduard Thurneysen. Nevertheless, an attempt will be made to formulate the essential message he brings to the theses of this paper. The discussion of Thurneysen's system will conclude with an evaluation and criticism of its worth for pastoral counseling. Chapter three will present the more psychological, although also theological, framework of Carroll Wise. In discussing the implications of Wise' system for pastoral counseling, it will be necessary to condense his message greatly since the implications of it are far too numerous to be dealt with here. As in chapter two, an evaluation and criticism of Wise' worth for the task, in this case, of proclamation will conclude the chapter.

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<sup>59</sup>Thurneysen, op. cit., pp. 11-14.

The final chapter will be based upon the remaining conclusions and implications from chapters two and three but will present the further thesis of this paper that Schubert Ogden's formulation of ever-recurring incarnation has particular importance for the theory and practice of pastoral counseling. In other words, the final chapter will draw from Thurneysen's warnings against greater concentration in the area of pastoral care upon some of the dangers of psychology and psychotherapy per se. For example, he cautions against going no further than adjusting to one's environment or accepting introspective analysis as an end in and of itself. It will also draw upon the positive appeal of Thurneysen for the central task of the Church: to make God known in the lives of man. The final chapter will draw upon Wise' appeal to help the counselee realize his Sonship before God. Here, the author of this paper will attempt to carry Wise' concept of Sonship much further than he does. Certainly the presentation will stay within the implications of Ogden's theological position and will merely be an application of the theological concept of an ever-recurring incarnation to the one-to-one situation of pastoral counseling.

## CHAPTER II

### EDUARD THURNEYSSEN AND THE PASTORAL TASK

In this chapter, the author proposes to present a sketch of the pastoral theology of Eduard Thurneysen as it relates specifically to pastoral counseling followed by comments and criticism. (In chapter three, the author will present the sketch of the opposing pastoral counseling of Carroll Wise with comments and criticism.) It is necessary to remind the reader of the distinction made in chapter one between pastoral care and pastoral counseling since Thurneysen uses the general term pastoral care. Where there might be doubt as to the applicability of Thurneysen's thoughts to the specific discipline of pastoral counseling, it will be noted as we go along.

#### I. THURNEYSSEN AND BARTH

Eduard Thurneysen has been one of the closest associates of Karl Barth since the early seminary life of each. They have held pastorates throughout their ministries which were only a few miles apart. They shared their thoughts, their beliefs, and their ideals with one another to such an extent that they formulated a unique theological system.<sup>1</sup> It is a unified system even though it involved the two minds and spirits of these two different men. While both men have remained parish ministers, Karl Barth's scholarship has led him into the specific area of theology, but Thurneysen concerned himself with the specific area of

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<sup>1</sup>Karl Barth and Eduard Thurneysen, God's Search for Man, (Edinburgh: T. and T. Clark, 1935).



theology most concretely related to theological-anthropology: pastoral theology. The one would not be complete without the other, for no pastoral work is well-grounded unless it is drawn from a theological framework and no theology has a place in the Christian life unless it is applicable to the human situation. With such furor being aroused throughout the Christian world over the theological statements formulated by Barth, it was Eduard Thurneysen, his pastoral-theological counterpart, who in fact saved the day<sup>2</sup> with his book, Die Lehre von der Seelsorge.<sup>3</sup> In it, he attempts to translate the very high and mighty statements of Barth into a workable structure which would be made manifest in the greatest cathedrals or in the humblest, back-country prayer group. He sees the conversation in pastoral care to be central, and there is no greater conversation than that between God and man.

## II. THE PLACE OF PASTORAL CARE

For Thurneysen, pastoral care does not take precedence in a Christian scheme of values over the Word and the Sacraments. Everything must be placed before the judgment and scrutiny of these two most holy institutions of the Church. Pastoral care cannot replace the Word or Sacraments in any sense, but it must be awakened and supported by them.<sup>4</sup> The preaching of the Word and the practice of the Sacraments must always

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<sup>2</sup>G. Brillenburg Wurth, Christian Counseling in the Light of Modern Psychology, (Philadelphia: Presbyterian and Reformed, 1962), pp. 37-38.

<sup>3</sup>Eduard Thurneysen, Die Lehre von der Seelsorge (Zurich: Evangelischer Verlag, 1946).

<sup>4</sup>Eduard Thurneysen, A Theology of Pastoral Care, (Richmond, Virginia: John Knox Press, 1962), pp. 15-16.

be the first and foremost concern for they signify and make sacred the fact that here is the Church.<sup>5</sup> However, there must also be some sign that these highest values of the Church have meaning in the lives of man and in the affairs of society. It is pastoral care that fills this role. Preaching cannot be isolated discourse. It anticipates an answer. The purpose of the Word of God in preaching is an entering into conversation with God. Conversation, fellowship, and fellowship with God are at hand wherever His Word is pronounced.<sup>6</sup> Pastoral care re-inforces the preaching of the Word and the practice of the Sacraments so that an individual, persons, and the whole community, submit to them and become obedient to them.<sup>7</sup>

Under no circumstances can it be cut loose from the ordinary means by which God through his Son builds the community. A congregation would be unthinkable in which only pastoral care would be practiced at the expense of sermon and communion. Furthermore, the principal interest must never be centered on pastoral care as if the "*mutuum colloquium*," italics in the original the "conversation of man with men," were more important in the congregation than sermon and communion.<sup>8</sup>

Pastoral care (and here Thurneysen follows Calvin) is an individual admonition with the purpose of fetching persons back or bringing them into the Church for the first time.<sup>9</sup> In an individual and concrete way, it singles men out; it grasps hold on them; and it subjects them to the Word. The criterion of pastoral conversation is that both men in pastoral care are or are becoming men confronting the Word of God. If

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<sup>5</sup>Ibid., pp. 14, 36.

<sup>6</sup>Ibid., pp. 13, 36, 43.

<sup>7</sup>Ibid., p. 37.

<sup>8</sup>Ibid., p. 40.

<sup>9</sup>Ibid., p. 37.

this is not true at first, it must become true in the course of the conversation. If one man evades the Word, the conversation has failed. It would be merely an attempt to speak about God's Word and not to submit to God's Word.<sup>10</sup> It involves the process of dying to sin<sup>11</sup> and awakening to a new life in Christ. It is this latter, a sanctifying of man, which forms the goal of pastoral counseling. Thurneysen follows both Luther when he says that we must comfort against sin and bad conscience and Calvin when he says to dispel the evil doer from the Christian community but not to restrain the sovereignty of Divine Grace and Mercy.<sup>12</sup> In order to fulfill the practice of pastoral care, Thurneysen says that one can take nothing seriously except the sovereignty of Christ as Lord and Savior. Evil takes many forms, and one of the most deceptive forms is that which would mask itself in a false piety. However, there is no subject that should not be brought into the light of God in the pastoral conversation. All of creation must be placed before the luminous power of the Word and the Sacraments. Pastoral care starts with the assumption that the counselee has been hitherto essentially untouched by the Word. It is in this sense that that counselee is outside of the Church of Christ.<sup>13</sup>

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<sup>10</sup>Ibid., pp. 107-108.

<sup>11</sup>Ibid., pp. 63-64; 316-317. Thurneysen defines sin as man's rejection of the Word, following Karl Barth. It is, therefore, man's estrangement from his Creator largely as a result of his own doing.

<sup>12</sup>Ibid., pp. 36, 39.

<sup>13</sup>Ibid., pp. 126-130.

### III. A VIEW OF MAN

There arises the question of the sacred as opposed to the profane. We find a definite cleavage between the two in the thought of Thurneysen as would be expected from his reliance upon Barth.<sup>14</sup> The soul of man is the object of pastoral care. God gives man the impress that makes man similar to God. By this, he means that it is only God who is "I am." Man has the potential and the freedom to become an "I" who encounters God.<sup>15</sup> This should not be confused with the I-Thou philosophy of Martin Buber, however. For Buber, man has the potential and the possibility of becoming either an "I" or a "Thou" depending upon his reference point and his willingness to go forth to meet and to be met.<sup>16</sup> Thurneysen would allow that only God Himself could be a "Thou." Man, likewise, can only find his identity (become "I") in relation to God being seen as "Thou."<sup>17</sup> For all other purposes, man is without identity. In the terms of the existentialist philosophy, it may be inferred from Thurneysen's writing that, following the Biblical account, there must be maintained a sharp subject-object dichotomy or man becomes light-headed over his God-given potential thinking himself to be divine.<sup>18</sup> Man's freedom, his knowledge about God and about himself, is not freedom to do as he pleases. He remains God's creature even in his freedom.

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<sup>14</sup>Of particular significance here is: Karl Barth, Die Kirchliche Dogmatik (Munchen: Christlichen Verlag, 1948), III.

<sup>15</sup>Thurneysen, A Theology of Pastoral Care, p. 58.

<sup>16</sup>Maurice Friedman, Martin Buber, the Life of Dialogue (New York: Harper & Brothers, 1960).

<sup>17</sup>Thurneysen, A Theology of Pastoral Care, p. 58.

<sup>18</sup>vide, Ibid., pp. 60ff.

His freedom is in order to be free for God. If man misuses his freedom, an intervention is needed to re-create depraved man. This intervention is accomplished for all time through Jesus Christ.

Thurneysen points to I Thessalonians 5:23 ("And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.") and I Corinthians 2:14ff. ("But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man.") as establishing the basis for a sharp delineation between the somatic and the spiritual sides of man.<sup>19</sup> The merely psychic side of man, which would be a part of the somatic, understands nothing of the Word of God. And, in so far as the fleshly side is not touched by the Holy Spirit, man leads an unholy life. Man is divided from God by his basic creatureliness, and even the deepest reach of man cannot go beyond those bounds." . . . In no case may we manufacture a synthesis of natural and spiritual knowledge in which the strict transcendence of the Word and Spirit of God is dissolved and Divine and human things are confused."<sup>20</sup>

#### IV. THE CONVERSATION AND THE BREACH

In pastoral conversation, the partner, whether seen from the viewpoint of the pastoral counselor or the counselee, is an alien and always will remain so on the human level.<sup>21</sup> Man is lost in his loneli-

<sup>19</sup>Ibid.

<sup>20</sup>Ibid., p. 62.

<sup>21</sup>Ibid., p. 116.

ness; there is oneself set against and apart from the other, otherness, and Other (the divine). Just as there is a wall of partition between persons, so also, there is an ever greater wall between man and God. It is pastoral conversation that brings home to those involved that man is alienated from his brother and that he has alienated himself from God.<sup>22</sup> Pastoral conversation reveals man's lowly estate, his estrangement, and his inability to do anything about it of himself.

Where human conversation breaks down, the Word of God must be revealed. This is the point of the "breach" in pastoral conversation. The breach is a submitting of human facts to a wholly new judgment surpassing any human judgment.<sup>23</sup> This is a cleft between the secular, everyday human conversation and the pastoral, spiritual conversation. It is "a mighty act, a revolution, a relief, a deliverance."<sup>24</sup> It is grounded in the fear held by both Barth and Thurneysen that the pastor too often loses sight of the Word of God and its communication in his everyday world of caring for the needs of his people and especially in the realm of counseling. All preliminaries leading up to this "great turning point,"<sup>25</sup> are often necessary because of the short-sightedness of man, but they are basically non-essential in the Divine-human drama. These preliminaries are on the psychological and philosophical level which offer little when it comes to an actual encounter with God. Where the breach occurs, it must be made clear that the philosophical and psychological will no longer have relevance for that individual's religious journey since there must be a recognition that in pastoral

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<sup>22</sup>Ibid., pp. 91ff.

<sup>23</sup>Ibid., pp. 131-133.

<sup>24</sup>Ibid., p. 140.

<sup>25</sup>Ibid., p. 138.

care there is a different origin leading to a different end.<sup>26</sup>

We evaluate everything not from the vantage point of some human prejudice but of the divine prejudice in favor of all things human. To this prejudice we unabashedly cling; from it we live. This enforcement of the divine judgment which rules over everything human as a *pre-judice* italics in the original in the true sense and the exposure of all human concerns to the new light of this judgment--this is meant when we speak of the breach in the pastoral conversation as a formal, and more than formal, characteristic of decisive importance.<sup>27</sup>

Does psychology and psychoanalysis have any value then in aiding pastoral care in its task? Thurneysen says repeatedly that he does not mean to discount the value of psychology and psychoanalysis in the prevention and remedying of mental diseases for they have much to offer in the affairs of men.<sup>28</sup> Likewise, the pastoral counselor must delve into much psychological material in order to bring the person to the point where they can traverse the breach and enter the new realm of spiritual communication.<sup>29</sup> The techniques of psychoanalysis and the empirical findings of psychology are necessary in the preliminary steps which lead up to the breach, but from that point on, nothing has meaning or consequence but the act of God in the forgiveness of sin.<sup>30</sup> There is a great deal of technical advice to be gained from these disciplines on how to listen, what to listen for, how to encourage, support, interpret, probe, and evaluate as well as to confront. In fact, in some instances might be more worthwhile to let the psychotherapist deal directly with the person. In some cases, it might do a great deal of harm to send a person to a psychotherapist because it would simply be

<sup>26</sup> *Ibid.*, pp. 131, 134-135.

<sup>28</sup> *Ibid.*, p. 239.

<sup>30</sup> *Ibid.*, pp. 241-243.

<sup>27</sup> *Ibid.*, p. 132.

<sup>29</sup> *Ibid.*, p. 225.

giving in to what the individual wants: to deal with the philosophical and psychological. That person would never get beyond them! But this technical advice or referral for psychotherapeutic treatment is only for the initial stages which remain within the realm of first aid treatment. Once the breach has been crossed, there cannot be any technical advice given on the process of listening and hearing the Word of God. Here, no one speaks but God. Man's role both on the part of pastor and of counselee is one of being inspired in the generic sense of that term. The Holy Spirit extends over this total act of hearing, and it is He that alone speaks the word of forgiveness to the sinner.<sup>31</sup> Only forgiveness by God through the act of Christ and the workings of the Holy Spirit is of importance. Anything that the pastoral counselor has to add to God's forgiveness pushes the act of God upon the person aside. It may even replace the workings of God for that person. Only the act of forgiveness by God has lasting worth. In the end, the undertakings and the effects of psychology and psychoanalysis are only the superficial and transient "cures."<sup>32</sup> In fact, the work of the other helping professions (social workers, nurses, even medical doctors) falls into the same ineffective category. Likewise, pedagogics, even Christian pedagogics, leads merely to philosophical or psychological understanding.

#### V. THE SICK STATE OF MAN AND HIS SALVATION

The reason for the ineffectiveness of the helping professions

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<sup>31</sup>Ibid., pp. 158-159, 134ff.

<sup>32</sup>Ibid., pp. 247-252.



is that all sickness is essentially the same; it is a matter of the creatureliness of man. All sickness points to our sickness before God and is directly related to man's estrangement and alienation as a result of his own choosing. Illness will be with man always. There is no ceasing of man's estrangement, and so there is no ceasing of sickness whether it be physical, psychic, social, or sin-sickness itself. To be sure, they are all sin-sickness in some way. Therefore, we might call the physical, the psychic, and the social sicknesses, symptoms of an incurable schism.<sup>33</sup>

That these helping professions cannot, and do not, have the power to effect a real cure of the human being is not due to the fact that man has not yet found the right techniques or avenues. It would not matter how long man searched for new techniques; there are no techniques. A technique implies human manipulation and the fact is that man has no capability to manipulate himself or another of his kind across the incurable schism of sin-sickness.<sup>34</sup>

Any emphasis towards the side of man and his works and efforts to effect a cure will have an immediate dire consequence. It would no longer be possible to speak of the forgiveness of sin as wrought by God through the saving act of Jesus Christ. Likewise, it would be impossible to speak of the sanctification of God's people by which Thurneysen means the "singling out from the godless world and therefore . . . the separation from and renunciation of this world and its false gods to be accomplished by this people."<sup>35</sup> In no sense would there be the possi-

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<sup>33</sup>Ibid., pp. 55-56, 228-230.

<sup>34</sup>Ibid., pp. 340-341.

<sup>35</sup>Ibid., p. 275.

bility of recovering man from the realm of sin and death to the realm of grace through Jesus Christ. Man could not be claimed for God in his total existence because his ultimate reliance would not reach out beyond the hope in man as a curative agent. The only way that sanctification would have any meaning would be in terms of a 'power of forgiveness' and a 'power of sin' both dwelling within man himself.<sup>36</sup> Such a means of sanctification would be merely between man's own higher and lower instincts alone without God entering the scene. Such a scheme is doomed to failure as is any attempt by man to pull himself up by his own bootstraps.<sup>37</sup>

In his criticism of the "spirit of liberalism in pastoral care," Thurneysen takes to task the theological and psychological perspective of Schliermacher and his disciple, Ritschl. In speaking about the time when these men were living but also referring to much that occurs in pastoral care today, he says that there was a growing confidence in counseling outside of the Church.<sup>38</sup>

There existed a real need for pastoral care and guidance but instead of looking to the pastor from whom so little relevant help came people sought out psychologists and even psychiatrists. This is understandable. Even if the pastor and the Church are concerned only with illuminating the inner life and psychological and philosophical instruction then I may just as well turn for advice from the pastor to the expert: the psychiatrist or philosopher.<sup>39</sup>

Such an attitude was once prevalent in the United States among the intelligentsia<sup>40</sup> and remains so in the Europe of today.<sup>41</sup> This

<sup>36</sup> Ibid., pp. 275-277.

<sup>37</sup> Ibid.

<sup>38</sup> Ibid., pp. 95-97.

<sup>39</sup> Ibid., p. 96.

<sup>40</sup> Wurth, op. cit., pp. 45-46.

<sup>41</sup> vide, Thurneysen, A Theology of Pastoral Care, pp. 238-242.

creates a great challenge to Thurneysen and his European colleagues who have, in part, contributed to this problem by maintaining the dichotomy of spiritual problems on the one hand and mental and emotional problems on the other. This problem is further aggravated by the emphasis by Thurneysen upon the separation of the psychotherapeutic sources of help from the pastoral by means of making the former a mere preliminary.

Thurneysen states that the school of Schliermacher and Ritschl turns to matters of Christian experience and philosophy of life and forgets completely that their mission and divine obligation is to proclaim the forgiveness of sin through Jesus Christ. They seek after a pure art of living whereby they can awaken within another individual an inner-directed personal piety. Thurneysen says that man fools himself if he seeks after an 'experience' of forgiveness for an 'experience' is not an authentic act of God but merely a subjective response of man. And much worse, if man would seek after a philosophy of life, he would then even miss that 'experience.' Neither 'experience' nor philosophy have any correlation with the actual forgiveness of God.<sup>42</sup>

## VI. THE EXCLUSIVE POWER OF GOD TO FORGIVE

Where does the Church and/or the pastor fit into the overall scheme of God to effect forgiveness of sin? First of all, the Church does not accomplish or produce sanctification or repentance through its own discipline.<sup>43</sup> Likewise, the pastor, as the charismatic leader of the Church, cannot effect the forgiveness which comes only from God.

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<sup>42</sup>Ibid., p. 96.

<sup>43</sup>Ibid., p. 38.

"The Lord Himself has forbidden the pastor from pulling the tares out of the field because there is a danger that he may pull up wheat as well."<sup>44</sup> In Roman Catholic pastoral care, penance serves as the sacrament by which the priest declares forgiveness of sin in the name of God and with the assumption of the power of God. In Protestant pastoral care, there can be no claim to a sacramental character.<sup>45</sup> There can be no mediation except the mediation of the Living Christ. God alone, not the Church nor the pastor, forgives sin.<sup>46</sup>

Nevertheless, the pastor does have a unique role to play in the act of God to forgive the sinner. This unique role sets pastoral care apart from the 'nurture of souls' as practiced by modern psychotherapy. Thurneysen states, "It is one thing to carry through a psychiatric treatment or philosophical clarification, it is quite another thing to communicate the forgiveness of sins."<sup>47</sup> We must infer therefore that without this role, the pastor would be relegated to preaching from a pulpit and performing the Sacraments of Holy Communion and Baptism. For one thing, pastoral care is limited to church members.<sup>48</sup> It is also limited to the care of those who recognize themselves as sinners under God. Any action outside of that dealing with these categories would have to be considered as preaching of the Word. This is because

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<sup>44</sup>Ibid., p. 48, citing Heinrich Bullinger, Second Helvetic Confession, not italicized in the original 1566.

<sup>45</sup>Ibid., p. 52.

<sup>46</sup>Ibid., pp. 46-47, 53.

<sup>47</sup>Ibid., pp. 96-97.

<sup>48</sup>Ibid., pp. 48-49, 41-43.

of the fact that forgiveness of sin can only be for him who recognizes himself to be a sinner.<sup>49</sup>

The unique role of the pastor also involves his particular relationship to the Holy Spirit. Although the pastor cannot effect the forgiveness of sin, he somehow can be more assured of the assistance of the Holy Spirit than other helping professions.<sup>50</sup> This is partly due to the fact that he is a part of the professed community of Christians, but other reasons for this special relationship are not clear. Nevertheless, it is because of this assurance of the assistance of the Holy Spirit that the pastor will set out to use everything for the winning of man to the Word of God. The power of the Holy Spirit awakens in the pastor "that total confidence in the Word of God which sustains and permeates all true pastoral care."<sup>51</sup> Thurneysen says that this assurance comes as a result of one having trust in the gospel to be complete and sufficient in and of itself and to have the power to work in the lives of men. For such assurance, one must also trust that the gospel will communicate itself and that the aid of no man will add anything to either the content or the communicability of the gospel.<sup>52</sup> The power to forgive rests entirely with the Word which is here taken to mean an amalgamation of the Living Christ working in and through the Holy Spirit and the written Word as Scripture. To proclaim the Word as Scripture, the preacher is only able to read and expound that Word from the pulpit, and the Living Christ working in and through the Holy Spirit

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<sup>49</sup>Ibid., pp. 34, 37, 150-152.

<sup>51</sup>Ibid., p. 187.

<sup>50</sup>Ibid., p. 337.

<sup>52</sup>Ibid., p. 188.

declares forgiveness making it known to the one forgiven. Thus, the preacher is a servant who communicates words, and the Word accomplishes the rest.<sup>53</sup>

Likewise, the pastor as counselor has no more and no less ability than the pastor as preacher. All the while, the pastoral care so communicated through words or acts must never be allowed to deteriorate into pharisaical or clerical interference as it so easily could become under the conditions. Pastoral care is only a sign pointing to the center: forgiveness of sin.<sup>54</sup> As a sign, it is in no sense a supernatural prodigy. It merely points to something beyond itself; it is a denotation and a guidepost. That which is beyond it and to which it points is a miracle in the sense of a transcendental phenomenon: a wonderwork.<sup>55</sup>

In narrowing the functions of the pastoral counselor and bringing them down to the level of a sign, however, there is the danger on the other side that the pastor will lose all sense of his divine calling. If the pastor were to join the counselee on the same ground, morally and spiritually, then the pastoral care functions which he would carry on would not be based upon the Word as communicated by Scripture but on a secular understanding by man and on a natural theology.<sup>56</sup> At the most, it could be based upon the law and not upon the Spirit. Thurneysen's essential argument against natural theology and a secular under-

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<sup>53</sup>Ibid., pp. 184-187.

<sup>54</sup>Ibid., p. 176.

<sup>55</sup>Ibid., pp. 248-250, 304.

<sup>56</sup>Ibid., pp. 132-136.

standing of man is contained in his writings about Schliermacher and Ritschl. The problem as he sees it is both that it is unscriptural and too dogmatic.<sup>57</sup>

At the same time, pastoral care cannot replace psychotherapy, or any depth therapy, with a 'pious therapy.'<sup>58</sup>

The great proviso of forgiveness under which all pastoral care works obviously illicites, at the same time, a delineation of every kind of therapy. For this proviso implies that the final concern is not physical or psychic recovery as such. The final concern is the withdrawal of the bolt between God and man as indicated by sickness.<sup>59</sup>

As was stated before, all sickness points to our sickness before God and man will never overcome sickness.<sup>60</sup> Man will always be susceptible to sickness of all kinds because of his alienation from his Creator. Therefore, pastoral care must work for an acceptance of illness in whatever form it may appear.<sup>61</sup> This will usually come with the forgiveness of sin, but not always. Man is a rebel whether he has been forgiven or not, and to be forgiven by God does not mean that the person will have submitted completely and for all time to the Will of God. It does not mean that he is sanctified or made pious in the sense that he will no longer sin. In the same sense, it does not mean that he has, and will continue to, release God of the responsibility for his own plight. Man is a sinner and will remain a sinner.<sup>62</sup>

It cannot be the primary purpose of pastoral care to further

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<sup>57</sup>Ibid., pp. 94-97, 170-172.

<sup>58</sup>Ibid., pp. 239-240.

<sup>59</sup>Ibid., p. 240.

<sup>60</sup>Ibid., p. 237.

<sup>61</sup>Ibid., p. 201.

<sup>62</sup>Ibid., p. 239.

natural healing. This means natural healing as physical, psychic, and social.<sup>63</sup> Any such endeavor Thurneysen calls "a flirtation with false gods."<sup>64</sup> He says that there is "nothing worse than spiritual therapists that, like pagan medicine men, use faith and prayer as a means to gain healing results. Such manipulation leads directly to magic."<sup>65</sup> Pastoral care cannot be concerned with the inner, psychic side of man. Any type of so-called 'liberation' or 'adjustment' or 're-adaptation' is a waste of energy and is outside the realm of pastoral care.<sup>66</sup>

The pastoral counselor must surely go to the depth of the spiritual level with a person, and that means that he does not deal with symptoms. He goes to the core of the problem and the core is man's sinfulness. Symptoms indicate little except that the person is lacking in his relationship to God.<sup>67</sup>

The primary and highest task of the pastoral counselor is a cross-questioning of man in view of the gospel. In this way, while man remains a sinner throughout, he must be claimed for God in his total existence.<sup>68</sup> This means that the pastoral counselor will be inquiring about the effect which the Spirit is having upon the person (the fruits produced from the Word and the Sacraments).<sup>69</sup> For the counselee, a sinner, the content of the Word of God is a Word of Grace. Therefore, the content of the proclamation of pastoral care can be no

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<sup>63</sup>Ibid., p.240.

<sup>64</sup>Ibid., p. 241.

<sup>65</sup>Ibid.

<sup>66</sup>Ibid., p. 245.

<sup>67</sup>Ibid., p. 237.

<sup>68</sup>Ibid., pp. 38, 119-120.

<sup>69</sup>Ibid., p. 38.



other than the forgiveness of sin through Jesus Christ. Salvation is "eternal salvation" as opposed to worldly or partial salvation as offered by men. Eternal salvation comes only from God. Pastoral care can help only in terms of the law: doing the things we should and not doing the things we should not. This is only part of salvation. Sanctification requires one to go beyond the law to the area of justification through grace by faith in Jesus Christ as Redeemer and Lord. This is the true gospel proclaimed where a person is set free by faith to do the Will of God. This is the sanctification by which man is recovered from the realm of sin and death to the realm of the grace of Christ. However, although cleansed and made holy through sanctification, the individual remains a sinner: a creature who will continue to alienate himself from God.<sup>70</sup>

## VII. EVALUATION

At this point, it will be worthwhile to attempt an evaluation of Thurneysen's system pointing up some of the problems as well as some of the distinctive values to be found in it. It must be remembered that much of the criticism to be found here, as well as the criticism found in other sources outside of this paper, center largely upon Thurneysen's reliance on Barth's transcendental theology. Nevertheless, it is Thurneysen's own transcendental theology as well.

There are many aspects to be admired in the pastoral theology of Thurneysen. Foremost among them is the call to pastors everywhere to maintain their ministries in sight of the Word of God.<sup>71</sup> If in whatever

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<sup>70</sup>Ibid., pp. 69-72.

<sup>71</sup>Ibid., p. 175.

way the Christian life is based upon those truths to be found, or implied, in the Scripture, then not only every person who seeks to lead the Christian life but especially the Christian pastor must attempt to gage his every "thought, word, and deed" by that standard. In fact, even that attempt might not be sufficient for the pastor. "Thought, word, and deed" does not necessarily involve the deeper workings of the spirit: the unconscious and subconscious forces.<sup>72</sup> These forces are certainly playing a definite and important role in the pastor's dealings with other persons and especially those persons who are under his care. More will be said about this in greater detail at a later point.

Another admirable point of this pastoral theology is its concentration upon the nature of God as a transcendent actor. God is one who can set standards and goals because He is the one and only Standard. God acts through grace when He deems it necessary to forgive men. There is no amount of striving possible or necessary by man. There is no possibility of man climbing a ladder of salvation by means of his own works. God, alone, through the redeeming act of Jesus Christ, forgives man. Man, by faith alone, is worthy to be forgiven.<sup>73</sup>

From this previous paragraph alone, it can be seen that Thurneysen is still fighting the battle of the Reformation. It is for this reason that we must meet these problems as he presents them in his system, and then, we must be on to new and different battles. It is true that most of the problems of the Reformation have not been settled

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<sup>72</sup>Ibid., pp. 335-337.

<sup>73</sup>Ibid., pp. 183-184.

and may never be settled. This is because they are battles over the age-long problems of our origin and our existence, as well as our destiny. Nevertheless, the Church and its functions in the lives of men have come a long way from the Reformation. Likewise, the Church and its relationships to the helping professions have also come a long way from the time of Schliermacher and Ritschl.<sup>74</sup> There are, at present, points of meeting in both of these areas, and it is these that we shall come to as soon as the "left-over" problems have been dealt with.

First of all, it is questionable whether the Church, or any theologian, can, or should, relegate pastoral care to a second-rate discipline as does Thurneysen.<sup>75</sup> The real problem here is one which stems from the Reformation use of sacrament. The Roman Catholic sacrament of penance had deteriorated into works salvation and magical manipulation.<sup>76</sup> The Reformers limited the scope of the sacraments, and they distinguished only two sacraments which Protestants have generally followed ever since.<sup>77</sup> However, re-evaluation has been leading more and more to accept the Christian life in its whole as a sacrament: a visible means of an invisible grace. Such interpretation grows largely from seeing the life of Jesus Christ in its destination as a whole.<sup>78</sup>

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<sup>74</sup>John Dillenberger and Claude Welch, Protestant Christianity (New York: Charles Scribner's Sons, 1954), p. 324.

<sup>75</sup>Thurneysen, A Theology of Pastoral Care, p. 40; supra, p. 27.

<sup>76</sup>Dillenberger, op. cit., pp. 13ff.

<sup>77</sup>Ibid., pp. 22-25.

<sup>78</sup>Paul Tillich, Systematic Theology (Chicago: University of Chicago Press, 1957), II, 84-86.

Furthermore, even if it is maintained that the essential quality in a sacrament is its having been inaugurated and instituted by Jesus Christ, pastoral care should be given consideration as a sacrament of the Church. Was not the life of Jesus a life of pastoring? It was certainly Jesus Christ who saw himself as the Good Shepherd.<sup>79</sup> Foremost in scripture are the parables of the Prodigal Son<sup>80</sup> and the Good Samaritan.<sup>81</sup> In these it is hard to see that Jesus meant any other than that God's act of making sacred (as surely the term sacrament must be defined) comes through lives of caring.

One can be most assured that Thurneysen does not allow that a Sacrament (Preaching of the Word and performing Holy Communion and Baptism) be merely ritual. However, on the other hand, in that pastoral care can only have worth in terms of the preaching of the Word and the performing of Holy Communion and Baptism, the means of God's graces is limited and must remain outside of what we call "caring."

What is known of the workings of God among men comes to man through the inadequate mediums of this world. This involves all of the limitations placed upon the communication and proclamation of the gospel as well as "the law and the prophets." Jesus Christ, as the Incarnation, has been no exception to this when he humbled himself and assumed flesh. That "this corruptible must put on incorruption and . . . this mortal must put on immortality"<sup>82</sup> is an affirmation that the sacred can be made known in this world. Man can know God through fellowship with man as did Christ's disciples.

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<sup>79</sup>John 10:11.

<sup>80</sup>Luke 15:11ff.

<sup>81</sup>Luke 10:30ff.

<sup>82</sup>I Corinthians 15:55.

That pastoral care has the official status of a Sacrament in the Church may never be the case, but that its worth along side the preaching of the Word and the performing of Communion and Baptism must be maintained is certain.

This brings us to the role man plays in pastoral care: the role a pastoral counselor plays in the pastoral conversation. Thurneysen holds out to the end on the fact that man only functions in the conversation to bring the counselee to the "breach," and from there on, he speaks the words of Scripture.<sup>83</sup> However, it seems that there is sufficient evidence from the New Testament, not to mention that in the Old Testament, to show that the so-called "keys" are the office and the power of the Church and its members. Such power of the "keys" to forgive sin and to heal comes directly from Christ through his disciples.<sup>84</sup> Certainly, it is only God who can forgive sin, but man has a role in communicating to his fellow men that very fact: that God does forgive them even with all of their failures. Also, how is it that the Word itself, either as Scripture or as the Living Christ, forgives sin? In no sense is the power of God to work in the lives of men being denied. Whether through the Living Christ or the Holy Spirit, or any other way, whatever it may be, it is God who forgives. The problem lies in how such forgiveness is to be proclaimed and, as a means of validation, to be experienced. Is not the pastoral counselor as an agent or medium exercising a large part of the ability to communicate the Word of forgiveness?

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<sup>83</sup>Thurneysen, A Theology of Pastoral Care, pp. 143-144.

<sup>84</sup>vide, John 17:18, 22; 20:21, 23; Acts 1:8; 2:38.

Thurneysen allows that only the Holy Spirit acts, and the pastor, because of his trust in the Spirit to act, sets out to bring persons into conversation.<sup>85</sup> Does this not mean that man as counselor does have a part in the work of the Holy Spirit? No judgment of man has a place in determining whether the Holy Spirit will be working, but it is possible that the pastoral counselor's lack of effort or inadequacy could prevent the work of the Holy Spirit. The pastor can only hope and pray that his actions, his words, and his total being will be used to their fullest as an instrument of the Holy Spirit. Whether or not the pastor can put the Word in a communicable language or means of expression, whether or not he can reach through the psychological or sociological blocks, would determine to a great extent whether or not that Word is acceptable to that particular individual in his time and place, whether or not it is accepted by him. Thurneysen places complete and exclusive, supreme power in God alone to forgive and in the Word or Spirit to effect that forgiveness leaving no place for man as an agent to mediate that forgiveness. To what end, then, is pastoral care and its growing subdivision, pastoral counseling? What need is there for pastors to carry on any other functions than the preaching of the Word and the performing of the Sacraments? If the Word were able to communicate itself, it should have done so long ago. Furthermore, to what end is man's total effort in this world if he has no share in communicating and proclaiming the Word of God? Can it be a Pelagian heresy to assume that God has given man some authority in the forgive-

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<sup>85</sup>Thurneysen, A Theology of Pastoral Care, pp. 185-186.

ness of sin? By Christ's own statement, the Church has been given the command to do so.<sup>86</sup> The Church has, in effect, been given the "keys" to forgiveness. This is merely to affirm what the New Testament tradition and the Early Church community emphasized: that God has given man a part in the forgiveness of sin. Man has been given the power to go forth to forgive sin and to heal in the name of Jesus Christ and in the power of the Holy Spirit.<sup>87</sup> This involves proclamation of the love and acceptance of God by the pastor as well as the response in experience of love and acceptance by the counselee.

Thurneysen emphasizes the creatureliness of man to the extreme.<sup>88</sup> No one is to deny that man is a creature and remains a creature. But, if man is created in the image of God and if that image is freedom, as Thurneysen affirms,<sup>89</sup> -- freedom with the ability and the responsibility to develop the potentials that God has given him -- then by that right man has the capability to act as an agent in the process of pointing others to God. Thurneysen speaks of the I-Thou in which the I is the creature and the Thou is the Creator.<sup>90</sup> If he were to follow the I-Thou philosophy in its generic sense, a Thou is not only the Creator God. Any meeting, whether between two creatures or between a creature and Creator, has the potential of reaching an I-Thou relationship. The determining factor is not the persons involved, but rather, it is the extent and the depth of the meeting of those two persons.<sup>91</sup>

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<sup>86</sup>John 20:23.

<sup>87</sup>Luke 9:6; John 20:23.

<sup>88</sup>Thurneysen, A Theology of Pastoral Care, pp. 61, 63, 229, 239.

<sup>89</sup>Ibid., p. 65.      <sup>90</sup>Ibid., p. 58

<sup>91</sup>Friedmann, op. cit., pp. 58ff.

Thurneysen criticizes the Roman Catholic practice of penance on the grounds that the priest has not the power to forgive sin.<sup>92</sup> The author of this paper is not here concerned with the validity of the Roman Catholic practice, but is there not a sense in which the forgiveness of God finds its analog in the forgiveness of one human being for another? Does not the Catholic priest, as any authentic person in Christ, have the capability to forgive? Is not the fallacy of the Roman Catholic practice of penance in general one of shallowness or inclination towards magicality rather than the inability to forgive? It is true that in the final analysis, God alone can wholly forgive sins or retain them. However, from the point of view of this paper, in which man is seen meeting God through the help of man, the Catholic confessional as well as the pastoral counseling situation offer the possibilities of a one-to-one encounter through which God makes Himself known. The Reformers attacked the Catholic confessional wrongly: rather than merely a man forgiving a man, it would be better to speak of any authentic pastoral counseling involving God forgiving a man by means of the mediation of another man. This will be further expanded in the following chapter from the standpoint of Carroll Wise.

Making use of a valuable concept proposed by Thurneysen, the breach, we may say that forgiveness between pastor and parishioner is only interhuman forgiveness as long as it remains at the inter-human level. Inter-human forgiveness should not be seen as somehow inadequate or inferior since it is the prerequisite to approaching prayer with God.

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<sup>92</sup>Thurneysen, A Theology of Pastoral Care, p. 42.



The forgiveness of one man for another is an essential quality of the gospel. However, it becomes divine-centered forgiveness (in terms of beliefs and concepts) when that forgiveness is claimed for God. Proclamation of the gospel as forgiveness takes place when the realization of God's forgiveness comes about through the forgiveness of man as an enabling sign.

Thurneysen criticizes Schliermacher and Ritschl on the grounds that their reliance upon the experience of an individual becomes too doctrinal and not based upon Scripture. He does this by referring his entire system of pastoral care to the Reformation emphasis upon justification by faith through the grace of our Lord Jesus Christ.<sup>93</sup> Is not such an emphasis just as doctrinal in the opposite direction? Is there anything holy about the doctrines of Luther and the Heidelberg Catechism per se? Is there anything wrong with life being held in greater esteem than doctrine? The whole life of Jesus is an assertion that life is more important than doctrine for continually the matter of life and religious experience came far ahead of that of the doctrines and the established rituals and practices and beliefs of his day.<sup>94</sup>

In his emphasis upon the estrangement of man, Thurneysen says that the Word of God alone breaks down the dividing walls between persons and between man and God. It brings together those who are estranged from one another and from God.<sup>95</sup> However, it should be asked how this takes place. Thurneysen says it takes place merely in the

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<sup>93</sup>Ibid., pp. 95ff.

<sup>94</sup>Ibid., Mark 2:23.

<sup>95</sup>Thurneysen, A Theology of Pastoral Care, pp. 31, 115-116.

direct confrontation with the Word of God. Is there not to be a medium or agent? For a person lost in mental or moral confusion, there needs to be someone to walk along with him, to hold him up when he needs it, to guide him if he needs it, to help him reach his own decisions when he needs to, etc. One lost in confusion is not likely to suddenly see his way clearly. Using the Seventeenth Century language of the King James Version to speak about the forgiveness of sin and the judgment of God to someone who is illiterate is not going to speed the acceptance of the Word, and it will not likely bring about salvation for that person. It certainly will not bring about the realization of forgiveness of sins. A more extreme example would be speaking from the German Bible to someone who does not understand German. There would be no sense of communication much less the possibility of encounter on any significant level. However, when one man, for instance, understanding and speaking German can communicate that to the English speaking persons in down-to-earth, vernacular communication in English (the type of English which that individual understands) -- communication that hits at the heart of the being of that person -- communication which deals with the feelings and emotions and the ways in which he lives and works and has his being throughout his life -- this is communication which reaches to the depth of that person. This is communication as encounter which brings about change. This is where the New Being, that Paul Tillich speaks about enters.<sup>96</sup> It is a turning to the new -- a relinquishing of the old persons and a taking on of that New Being.

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<sup>96</sup>Tillich, op. cit., p. 86.

Another, and similar, problem is raised when Thurneysen says, "If we join the counselee on the ground on which he stands, then we base our pastoral care not on the Word but on a secular understanding by man and on a natural theology."<sup>97</sup> It should be asked whether Thurneysen takes the point of view of the Catholic, or any, absolutist here: that the priest must stand apart and state emphatically such a statement as "Know that your sins are forgiven in Jesus Christ." Why should a pastoral counselor stand apart? Does he not have his basis as a human being and as a sinner on the same ground upon which the counselee stands? Is the pastoral counselor somehow purified and beyond sin? Does he somehow stand above the sinner or above the counselee? Does the pastoral counselor listen to the confession of the counselee and then in the end give some such reassurance as, "That's all right, my son, Jesus Christ forgives you." Reassurance has no place unless the pastoral counselor has gone to the depth of understanding and empathy and followed along with the individual on his struggling way to a new meaning for his life. Even then, reassurance can only be an affirmation of what has already been experienced, what has already taken place within the person himself.<sup>98</sup> The only way in which the pastoral counselor can stand apart is in the process of objectifying and centering upon goals which will aid that person. Otherwise, the pastor must stand right there on the ground on which the counselee stands; a ground of struggles, anxieties, frustrations, and deepest despairs.

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<sup>97</sup>Thurneysen, A Theology of Pastoral Care, p. 92.

<sup>98</sup>Russell L. Dicks, Pastoral Work and Personal Counseling (New York: Macmillan, 1955), pp. 50-51.

Thurneysen states that the counselee will try to find some fulfillment in mysticism or moralism or in philosophizing.<sup>99</sup> However, to the extent that this might be true, it would only indicate that the counselee has not felt himself thoroughly understood. It would seem that the pastoral counselor has not gone down deeply into the counselee's situation and has not listened with an inner-ear. The pastoral counselor has not empathized to the extent needed so as to go beyond the moralistic or the philosophical. The counselee therefore feels he must retreat to the use of ambiguous concepts. He cannot speak of his own true feelings. Or, it might be that those feelings aren't clarified enough for him to grasp. If the counselee feels he is truly listened to, then he is able to deal with the basic parts of his being, and in doing so his whole being will find forgiveness in Jesus Christ. Thus, he presents his whole person before God to be made holy.

It is true that human communication can lead to disintegration. It can lead to separation, estrangement, and loneliness. But is this necessarily the case? Thurneysen offers the question, and in so doing he is actually affirming his position, "Is it not true that in speaking and in being spoken to we realize how alien our partner is and how different we are from him?"<sup>100</sup> Certainly, this can be the case, but we realize also on a basic level how similar are our existential situations and our individual roads to salvation. Our estrangement shows our differences, but the fellowship brings about our similarities. It shows them up for what they really are: bonds which unite us under the Lordship of Christ.

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<sup>99</sup>Thurneysen, A Theology of Pastoral Care, pp. 108ff.

<sup>100</sup>Ibid., p. 116.

Thurneysen limits the workings of the Holy Spirit in pastoral counseling and care to the members of the Church.<sup>101</sup> Perhaps, it is the case that koinonia is present only in terms of the fellowship within the context of the workings of the Holy Spirit, but does not the Holy Spirit work in and through the lives of men in the secular as well as the religious realms. (Note: It is Thurneysen who relies upon this distinction of the secular and the religious, the profane and the spiritual.) If it were not so, how come about the spread of the faith? If one can recognize the working of the Holy Spirit in and through the lives of all men, then it is not difficult to see that there can be degrees and qualities of koinonia reached between one being and another in the counseling situation from the very beginning where one individual humbles himself to help another. Is not humbleness the prime quality of the Spirit?<sup>102</sup>

Thurneysen speaks about a different origin and a different end.<sup>103</sup> Is this all there is to set pastoral counseling apart? The different origin and different end of the Christian life are not the only identifying features. Pastoral care and counseling do, in fact, emphasize what is in between the origin and the end. It is not that these are not important, for they are! This is rather to stress a way of living right here in the present. The Christian life, and therefore

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<sup>101</sup>According to Thurneysen, the Church is the visible community made up of congregations, representing the invisible community through all the centuries out of the Word of God: Ibid., p. 36. His reliance upon Calvin can be readily seen.

<sup>102</sup>Micah 6:8; Matthew 23:9; James 4:6, 10.

<sup>103</sup>Thurneysen, A Theology of Pastoral Care, p. 138.

pastoral care when focused correctly, are set in an orientation which deals with the everyday way of living. It deals with the hopes and aspirations (that which is directed toward the end); it deals with the memories and dreams of past occurrences and with the traditions and foundations of faith (that which is directed toward the origin); and it deals with the way in which those origins and ends relate to the present. It has to do with one's basic faith, one's mode of living, one's feelings, one's experience of forgiveness right here in the present and one's communion with God right here in the present. Pastoral counseling concerns itself with the individual's total Weltanschauung: past and future as well as the existential present.

At another point, Thurneysen says that the pastoral counselor must deal with the client's religious ideals and opinions.<sup>104</sup> However, he seems to be dealing only with the rational element in life. Ideals and opinions are not feelings, nor are they experiences. Thurneysen criticizes Schliermacher and Ritschl's emphasis upon experience, but how does one speak about matters of the soul, matters of living, unless one delves into experience as feeling? This is not to say, however, that working with the ideals and opinions will not sometimes bring one to deal with the deeper element of experience and feeling which will in turn lead to the element of the total being of the person. This is precisely what must happen, but dealing with ideals and opinions is not the end just as dealing with feelings is not the end. At the same time, the experience of forgiveness is not of itself an end, for there must be

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<sup>104</sup>Ibid., p. 140.

some validation of the experience.

The heart of the matter will be the definite advice to be given about what is to be done so that the way into freedom opens up. This advice can again not be given on the basis of mere psychological fact finding. Quite a new territory must be entered. Once more there must be a breach which leads the conversation over into this other new territory.<sup>105</sup>

Is advice the right word? Advice certainly has its place in certain types of educative counseling (counselor-centered), but the usual response to advice from another is rebellion or perhaps conformity because of the authority behind it. Seldom does it lead to "forgiveness of sin" as Thurneysen would want.

Thurneysen adds a very important element to the clarification of the role of pastoral care and counseling with the use of the term breach. However, a very relevant question which may continue to plague men is whether or not this breach is anything more than an entering of a new symbolic dimension. It is rather unclear just how the breach occurs. Does "making the other dimension accessible"<sup>106</sup> mean shifting from profane speech to a 'religious' language? Thurneysen says that the breach exists primarily because we cannot speak about the spiritual with profane speech.<sup>107</sup> As questioned elsewhere, why should there be made such a distinction between the sacred and the profane? It sounds as though one must shift gears and fall into liturgical or doctrinal speech in order to speak about the most fundamentally enriching experience of the spirit. Some of the most worshipful and spiritual speech is in so-called profane language. Thurneysen says to do everything to translate the needs of man into the quite different realm disclosed by the Word

<sup>105</sup>Ibid., p. 14.

<sup>106</sup>Ibid., p. 139.

<sup>107</sup>Ibid., pp. 139-140.

of God.<sup>108</sup> This, he says, is done by referring the counselee to Scripture and to prayer.<sup>109</sup> No referral could be any better! Scripture contains the record of the great sacrifice which brings grace. Prayer sends the counselee directly to the Holy Spirit. But where in all of this does the caring of one man for another occur? Did Jesus Christ merely refer his fellow men to the Scripture wherein could be found the suffering of Jeremiah or the suffering and sacrifice of Israel as described by Second Isaiah? If and when he did, it was only to illuminate the much greater, personal sacrifice which He made on the Cross. The question here, which will be dealt with later, is whether the pastoral counselor is to remain in the role of the Pharisee, Teacher and Scribe or to assume his responsibility for getting involved and encountering the other person in the depth of his essential being which will of course involve sacrifice of various kinds. Such an encounter on the level of essential being is the meaning of all true religious experience.

Thurneysen says that sacrifice is what the counselee wants from pastoral counseling and that the pastoral counselor should beware of it.<sup>110</sup> This is certainly a good warning if that sacrifice is only a ritual sacrifice or if that sacrifice is inappropriate to the situation and leads to the destruction of the integrity of both individuals. But, coming to a pastoral counselor, the counselee must be pointed to the only means of grace. The efforts, the empathy, and the sacrifice of a

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<sup>108</sup>Ibid., pp. 113-114.

<sup>109</sup>Ibid., pp. 142-143.

<sup>110</sup>Ibid., pp. 79ff.



pastoral counselor are only a minute part of that sacrifice made by Christ. All words and actions must point toward that one sacrifice which brings grace.

Thurneysen lays great stress upon the fact that pastoral counseling should not become involved in techniques.<sup>111</sup> This is perhaps a good corrective to pastoral counseling that becomes bogged down in always trying to find the 'right' technique to the extent that it never comes to the point of concerning itself with its own goals and objectives. However, there is art to pastoral counseling. As in any practice undertaken by man even with the command of God, man's part must at its best remain an art. Thurneysen states that there cannot be any technical advice given on the process of listening and hearing the Word of God.<sup>112</sup> Surely, there is technique involved in both the listening and hearing of the Word of God. The former is the process of empathy which certainly takes practice and skill; the latter is a matter of prayer which can only improve from the side of man with dedication, faith, humility, and endurance. If there are not specific techniques or devices in prayer, there certainly are resources, know-how, practical experience, proficiency, and efficiency, and art.

The pastor cannot come to counseling, whatever its form, seeking a technique which would be somehow separate from the religious context in which he works. Likewise, the pastoral counselor cannot deal with the "religious" element in the pulpit, in Communion, by the bedside, or at the cemetery, while in the counseling room deal merely with the

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<sup>111</sup>Ibid., pp. 238ff, 341ff.      <sup>112</sup>Ibid.

person's adjustment to life. He is a pastor and thus he carries with him a unique role to transmit the gospel. Counseling cannot come up to a point where the person seems to be functioning well from that time on as a result of the counseling and not go on to direct that person to the complete and sustaining power of the Spirit. To leave this out is to fail to carry forth the obligation which has been placed upon the pastor to proclaim the Word of God.

It is difficult to understand such a separation of the helping professions that Thurneysen would have to state that psychological and pedagogical efforts are of no use in pastoral counseling.<sup>113</sup> This separation is directly connected to the separation made between the sacred and the profane. Unless his point is to stress that these secular efforts are only an assistance to be used in the conversation (and he does not make such an emphasis), these disciplines are thrown out the window except as a preparatory. The fact is that the psychological and pedagogical efforts are evident throughout the work and life of Jesus.

Finally, there is the problem of illness which is dealt with by Thurneysen very strongly. It is perhaps true that, as surveys show, people continue to go to the pastor more often with their problems than any other of the helping professions. However, it is also true, as Thurneysen points out, that more and more people continue to turn to the psychiatrist, the psychotherapist, the social worker, etc.<sup>114</sup> And why shouldn't they? If they are seeking relief from troubles, from pain, from suffering, they turn to persons that they consider to be

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<sup>113</sup>Ibid., p. 187.

<sup>114</sup>Ibid., p. 243.

experts in dealing with such matters. Or, they might be seeking <sup>e</sup>illucidation of their inner life. There is nothing essentially wrong in this. Relief from pain, from whatever source, is still a God-send. Furthermore, illucidation of life, of life's meaning, from whatever source, is also worthwhile if seen in the context of a larger perspective. Nevertheless, Thurneysen makes an important point that by the Church not bringing forth the message of the gospel it is losing these people and has lost them to a great extent.<sup>115</sup>

It is Paul Tillich who offers some insight into the New Testament understanding of healing. He points out that the Latin term salvus, from which we derive the New Testament concept of salvation, has two connotations which are integrally linked. It means both eternal salvation in terms of the justification by faith through grace as well as renewal and being made whole. He stresses that the gospel includes both a spirit of acceptance and a doctrine of justification. Lutheranism preserved the doctrine but not the spirit whereas the Evangelicals preserved the spirit but were lost in piety and moralism. Fundamentalists, he says, had the burden of moralism added onto the burden of the doctrinal law. The growth of mental disorders in Protestant areas was largely due to these misconceptions and malfunctions of the intent of the gospel. It was the acceptance through psychoanalysis that awakened the Church to its own hidden spirit of acceptance. Tillich suggests that a new look at the Gospel accounts of healing is needed.<sup>116</sup>

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<sup>115</sup>Ibid., pp. 245-246.

<sup>116</sup>Paul Tillich, "The Impact of Pastoral Psychology on Theological Thought," Pastoral Psychology, XI:101 (February 1960), 19-22.

Certainly, Thurneysen, at no point in his pastoral theology, takes these into consideration other than to see them as direct interventions of God in consideration of the unique role of Jesus as the Christ. Tillich states that it is the healing power of God through Christ, and not the miraculous intervention of God into nature, that forms the religious significance of the Gospel stories.<sup>117</sup>

It is true, as Thurneysen states, that all healing is fragmentary under the conditions of our finitude.<sup>118</sup> However, to fulfill the complete gospel, and not merely a part of it, the pastoral counselor must seek to bring that healing power of God through Jesus Christ to the lives of those who need it. And what man does not need it! Do not the conditions of man's finitude and creatureliness involve his suffering? No man is exempt from this.

Whereas Thurneysen says that it cannot be the primary purpose of pastoral counseling to further healing, Tillich states that the healing which the gospel offers is preliminary to the eternal salvation.<sup>119</sup> We shall deal with this problem in the next chapter. It is sufficient at this point to see that there are the two extreme positions. Whichever position is taken, or any moderation in between, it does seem valid to criticize Thurneysen from the standpoint that Jesus apparently did a great deal of healing himself, and he further commanded his disciples to do likewise. Pastoral counseling is not only called to proclaim the forgiveness of sin but also to relieve pain and suffering, to heal the sick, and even to illucidate the meaning of life. If as Thurneysen says,

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<sup>117</sup>Ibid.

<sup>118</sup>Thurneysen, A Theology of Pastoral Care, pp.238-240.

<sup>119</sup>Tillich, "The Impact of Pastoral Psychology..." loc. cit.

forgiveness of sin does not guarantee healing of wounds,<sup>120</sup> then the Church and pastoral counseling have a very necessary task to play in doing that latter -- in going that second step and binding the wounds, setting straight a new direction in this life, and in making whole both spiritually and mentally and physically. It is true that there are medical doctors to deal with the physical and sometimes the emotional problems. Likewise, there are psychiatrists and psychotherapists to deal with the emotional and psychic problems. There are social workers and various types of counselors to deal with social and interactional problems. And, furthermore, it is the task of the pastor to deal with "spiritual" or religious problems. Where in all of this is a helper to deal with the whole person? By this is not meant merely a Gestalt psychology approach. Wholistic, in terms of the gospel of Jesus Christ, must include healing in the sense that one's psychic life is in tune with one's mental and physical behavior and emotions, that one's total being is directed toward his fellow man and his God, that he accept what cannot be changed, and that he live his life in terms of the trilogy of faith in Jesus Christ as Lord and Redeemer, hope in the final outcome of this existence with Him, and care for one's neighbor and God. The pastoral counselor must be an over-seer of all of the healing that occurs for the person. He must always hold up the standard of the integrity of that individual before men and God. He must seek in every way possible to bring the healing of God to that person: healing which includes the physical, the psychic, the social, as well as sin-sickness.

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<sup>120</sup>Thurneysen, A Theology of Pastoral Care, p. 245.

## CHAPTER III

### CARROLL WISE AND PROCLAMATION IN PASTORAL COUNSELING

This chapter will be concerned with putting forth those aspects of Carroll Wise' theology and psychology of pastoral counseling as are relevant to the theses of this paper. The criticism and evaluation of his contributions will then be given in an attempt to show the limitations that must be placed upon certain areas such as the use of insight and the inner resources of man in order for them to still have relevance for pastoral counseling. Since the final chapter will center down upon an extension of Wise' concept of the counselee's potential for Sonship, this chapter will hold strictly to Wise' own thoughts on the subject and the preconditions for it to occur.

#### I. BACKGROUND

Carroll Wise, Professor of Pastoral Psychology and Counseling at Garrett Biblical Institute, has lived during a time when, in the United States, much healing of the wounds between science and religion has taken place following the splits of the Nineteenth and early Twentieth Centuries. His particular share in this can in part be understood from the fact that he has been closely associated with the development and leadership of the Council for Clinical Training which has stressed, through its training programs, the inter-relationship between religion and health and has tried to educate pastors towards the need for working participation between the various helping professions. Another aspect of Wise' contribution to the religion and health movement was his

fourteen years as chaplain of the Worcester State Hospital in Massachusetts. At the conclusion of that experience with the mentally ill, Wise produced a book whose title suggests his thinking: Religion in Illness and Health.<sup>1</sup> Two other books, coming along much later, are of particular importance for this paper. The first one, published in 1951, is Pastoral Counseling: Its Theory and Practice. The most recent book is Psychiatry and the Bible.<sup>3</sup>

A word must be said as to why Carroll Wise was chosen from the many who might as easily have represented what is being called in this paper 'the American pastoral counseling school' emphasis. There are certainly many writers in the field of pastoral counseling who would be adequate, such as Wayne Dates, Paul Johnson, Seward Hiltner, A. Graham Ikin, David E. Roberts, Russell Dicks, or Anton Boisen. Each of these men have their own particular perspective and emphasis in the area of pastoral counseling. However, in no single individual, other than Wise, is there a well-rounded and comprehensive system which can be nicely set over against the system of Thurneysen. Also, the emphasis which Wise places upon the potential of the counselee to approach Sonship with God lends itself to the final thesis of this paper that proclamation is best accomplished through the ever-recurring incarnational experience. Furthermore, Frederic Greeves, in his book Theology and the Cure of Souls,

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<sup>1</sup>Carroll A. Wise, Religion in Illness and Health (New York: Harper & Brothers, 1942).

<sup>2</sup>Carroll A. Wise, Pastoral Counseling: Its Theory and Practice (New York: Harper & Brothers, 1951).

<sup>3</sup>Carroll A. Wise, Psychiatry and the Bible (New York: Harper & Brothers, 1956).

has previously noted the contrary positions of Wise and Thurneysen and has attempted to bring their disparent systems together.<sup>4</sup> Greeves did this in the hope that, like Thurneysen, he could make the theology of Karl Barth applicable to pastoral care. However, he ignores one of the basic tenets of both Barth's and Thurneysen's theologies: that man is depraved and can have no part in his own, or his brothers, salvation.

## II. ILLNESS AND THE NATURE OF MAN

Since the previous chapter dealt with Thurneysen's concept of illness as sin-sickness towards God, it is necessary to look at Wise's concept of illness which is very different. The difference lies primarily in the fact that, for Wise, illness is an existential predicament for man<sup>5</sup> whereas Thurneysen sees it chiefly as an essential given due to the "fall of man."<sup>6</sup> Likewise, Thurneysen sees no alleviation of the fact of illness, either for an individual or for man in general, while Wise holds that there is an ambiguous, but nevertheless definite, relationship between growth towards health and the wholeness of the individual.<sup>7</sup> Although Wise makes no bold statement about the possibility of illness (as he defines it further on) declining as individuals attain wholeness, the implications drawn from his writing certainly tend in this direction.

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<sup>4</sup>Frederic Greeves, Theology and the Cure of Souls (Manhasset, New York: Channel Press, 1962).

<sup>5</sup>Wise, Psychiatry and the Bible, pp. 13ff.

<sup>6</sup>Eduard Thurneysen, A Theology of Pastoral Care (Richmond, Virginia: John Knox Press, 1962), pp. 227-238.

<sup>7</sup>Wise, Psychiatry and the Bible, p. 6.



Wise writes that in times of illness man tends more to face up to the basic questions of life. He states that it has become clear through the study of sick persons why it is that since the earliest recorded history much of man's religious questioning has grown out of the experiences of illness. During illness, man is confronted with certain basic issues which arise from deep within himself<sup>8</sup> such as: What is the meaning of my life? What purpose can there be in life that would allow for mental, physical, and spiritual suffering? If this illness is terminal, what is there beyond that for men as individuals? The sick person is often concerned that he will be able to endure the suffering and in fact emerge a better person for it. The question arises as to whether all emotional and spiritual suffering has to lead to illness. Does all anxiety, for example, have to result in illness? Is there a way by which an individual can develop endurance, or even immunity, to becoming ill? Chaplains in hospitals are constantly confronted with patients who seek to learn how to endure their suffering. Also, they frequently run across patients who, in one way or another, whether healthy or unhealthy, try to overcome their suffering through a use of willpower or sublimation. Some would even repress all consciousness of the illness.

This foregoing quite clearly indicates the basic search for meaning which sets in when a person becomes ill. Wise states, "Questions raised by the Book of Job are still questions that trouble thoughtful people as they face the meaning of their own suffering."<sup>9</sup> The

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<sup>8</sup>Ibid., p. 3.

<sup>9</sup>Ibid.

emphasis here should be placed upon the idea that it is their own suffering which makes those questions so alive and relevant for them in their sickbed. Nevertheless, as with the handicap or illness of a close relative or friend, these questions are meaningful for sickness wherever it is to be found. And, furthermore, it surely is not only "thoughtful" people who are confronted by these questions. Surely, all men at some time in their lives are confronted with them to a certain degree.

The experience of illness brings us face to face with the unknown and the unknown is always a source of anxiety. To be sure, medical science has done and is doing a great deal to bring the unknown causes of many illnesses into the realm of knowledge and in this way to learn to control or cure the illness. However, we are still a long way from anything that could be called a complete mastery of illness. Such a condition would certainly be a state of utopia which would border on the fantastic.<sup>10</sup>

Wise defines sickness as "a condition in which an individual cannot function as he was meant to function in which his energies are consumed in a destructive struggle rather than being freed for creative, positive experiences."<sup>11</sup> Man can be sick in three ways: first, a sickness in terms of himself; second, a sickness in terms of his relations with others; and third a sickness in his relationship with God. A fourth sickness is physical illness due to the invasion of disease germs.<sup>12</sup> Wise is not principally concerned with this latter type although it will be seen that even this type of sickness is closely connected to the other types in that any one type of sickness may lead to sickness of all types. "No matter where the origin may be, when a person becomes ill in one area, his total personality is likely to suffer."<sup>13</sup>

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<sup>10</sup>Ibid., pp. 3-4.

<sup>11</sup>Ibid., pp. 2-3.

<sup>12</sup>Ibid.

<sup>13</sup>Ibid.

Wise distinguishes between an illness as an experience and the concept of disease. He says that a disease is an affliction or an infirmity which takes place within an organism whereas an illness is "always the experience of an organism involving the individual's feelings and attitudes towards the disease which is present within him and his consequent reaction."<sup>14</sup> It is important that this distinction between the objective state of sickness and the subjective condition of illness be noted even though when dealing with psychosomatic conditions (and possibly all sicknesses and illnesses do involve the psychosomatic factor) that distinction becomes fuzzy and ambiguous. Wise sees illness to be a way in which a person attempts on either a conscious or an unconscious level to make use of the disease for the solution of a problem.<sup>15</sup> This problem may very well be one of those presented in the text above or any question which centers upon the basic needs, drives, or goals of the individual. Thus the person in relationship to his illness and health converges upon the experiences and concerns of religion. Wise follows the thought of Tillich in that "whatever concerns a man ultimately becomes god for him, and . . . a man can be concerned ultimately only about that which is god for him."<sup>16</sup> Each person bears within him an ultimate destiny which is his religious concern. Religion is interested in the immediate experiences of life, therefore, which either threaten or facilitate that destiny or ultimate concern. Medicine deals more directly with the disease process than does religion. The task of pastoral counseling is to help persons discover

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<sup>14</sup>Ibid., p. 5.

<sup>15</sup>Ibid.

<sup>16</sup>Paul Tillich, Systematic Theology (Chicago: University of Chicago Press, 1951), I, 211.

their own inner resources which will be able to strengthen them in the encounter with the disease process. Such a strengthening has the potentiality of contributing to a cure of the disease, but it may not necessarily do so.<sup>17</sup>

As for illness as it is portrayed in the Bible, Wise says that the Book of Job and the healing miracles of Jesus relate illness as a specific problem. Yet illness is dealt with on a deeper level also in the Bible. Many of the Psalms concern themselves with the nature of man which would allow illness and suffering. As generally understood throughout the Bible, illness, like all other human experiences, is seen wholly in the light of a growing insight into the way in which man relates to God and how that relationship affects his own experience.<sup>18</sup>

Wise raises up Psalm XXXVIII where one might understand that the psalmist has been accused of his guilt, is receiving his punishment, and in fact is actually guilty. However, Wise takes such verses as 6 ("I am troubled: I am bowed down greatly; I go mourning all the day long.") and 8 ("I have roared by reason of the disquietness of my heart.") as evidence that the psalmist is burdened down with intense feelings of guilt. Whether or not there is actual guilt is not the immediate problem because the feelings of guilt, whether based in actual guilt or not, are sufficient to create illness.<sup>19</sup>

There must, further, be a distinction drawn between the symptoms of illness as produced by feelings of guilt and the all too prevalent

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<sup>17</sup>Wise, Pastoral Counseling, pp. 48ff.

<sup>18</sup>Wise, Psychiatry and the Bible, pp. 11ff.

<sup>19</sup>Ibid.

idea that illness is a punishment from God for sins and wrongdoings. The two ideas are much too closely connected and sometimes become confused. When one says that illness is punishment for sin he is referring to a punishment coming from outside of himself. Symptoms of illness which are produced as a result of feelings of guilt, however, are the result of feelings experienced from within. Furthermore, there must certainly be a distinction made between sin and feelings of guilt. Sin can be felt by a person, but largely it is an objective state. However, feelings of guilt are largely subjective and very well may be elicited in a person as a result of conditions which are or are not his own responsibility.<sup>20</sup>

Whereas for Thurneysen, man's sin is his own estrangement which is a result of his own action and choice; for Wise, it is the symptoms of illness produced by feelings of guilt which are the responsibility of man. Also, even those feelings may be forced upon him from the outside taking part of the responsibility off of his shoulders in this one area. And, furthermore, Wise sees illness, as punishment for sin, to be part of the given of man's condition. It is therefore not wholly in the realm of man's responsibility since it is given.<sup>21</sup>

In the same vein, sin as an objective condition is merely the statement of the given with which man lives. And, man's feelings of guilt as produced from within himself, on the other hand, are what he as an individual is responsible for. Such feelings of guilt may be the result of his objective condition but not necessarily. They may be

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<sup>20</sup>Ibid., pp. 14-15.

<sup>21</sup>Ibid., p. 13.

built upon a superficial ground such as in the example of an inferiority complex where the individual is not at all in actuality inferior.<sup>22</sup>

In discussing anxiety, Wise says that the greatest source of anxiety is any threat to the meanings and worth around which the self is organized.<sup>23</sup> He follows Paul Tillich<sup>24</sup> in his analysis of the nature of the kinds of anxiety distinguishing three different types. Each of these three is closely related. The first type of anxiety is that of fate and death. To be implies not being. To live is to ever have before one the possibility of dying, of entering into the state of nonexistence. This type of anxiety confronts man with the fact that he is merely a creature and that he has only minute control upon his environment. This lack of control forces him to be dependent upon the known for fear of the unknown. It also makes him face the fact that whether he likes it or not he has to lean heavily upon those elements which are beyond his control. Secondly, there is the anxiety of emptiness and meaninglessness. Man must have relationship in order to feel his worth. Worth is essential for meaning, and meaning is essential to doing away with chaos and disorganization. Thus, here again is an anxiety based upon the need to hold back the unknown and possibly destructive forces of the universe. More will be said about these forces later on in this chapter since they hold an important place in Wise' system. The third kind of anxiety proposed by Tillich and carried over by Wise is that caused by guilt and condemnation. This

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<sup>22</sup>Ibid.

<sup>23</sup>Ibid., pp. 35ff.

<sup>24</sup>Paul Tillich, The Courage to Be (New Haven: Yale University Press, 1952).

is self-condemnation which results from our own awareness that we are not fulfilling our potentialities. Wise states that it is unlikely that these three basic anxieties will become neurotic, however, unless there are also other deep anxieties growing out of our interpersonal relationships.<sup>25</sup>

In discussing the anxiety of Eve in the Genesis story, Wise concludes that it is not anxiety that is the essential problem in the story of Eve's temptation. The basic ground of anxiety is broken relationship, alienation, and estrangement. Not only did Eve allow herself to malign the relationship between her and God, she also permitted a destructive and malignant relationship to build up within herself between opposing urges. She had sought to gain for herself but only lost the unity and wholeness of herself. She also lost the unity with God. "Anxieties are never really calmed until the relationships out of which they arise are changed or understood."<sup>26</sup>

The specific matter of illness is broken off at this point in order that a brief picture of the nature of man can be presented. This is not the last word by Wise on the problem of illness, however, since all of his thought to be dealt with in this chapter relates at least indirectly to illness.

### III. THE NATURE OF MAN

What is man? Is he only a physical being, a biological process?

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<sup>25</sup>Wise, Psychiatry and the Bible, pp. 40ff.

<sup>26</sup>Ibid., p. 47.

Is not man, rather, a physical being, which has feelings, awareness, and thoughts? Wise feels that man is a being in whom the creative forces of the universe find their expression and to a certain extent their fulfillment. At least, these creative forces do their best to be used by man. The nature of man is very much tied to the potentiality lying within him as well as the significance to which he may attain. Such value becomes concrete in what man does and what he is in relationship to others and to an ultimate being.<sup>27</sup>

Wise points to Paul's analogy of man as the temple of God<sup>28</sup> as the essential way in which the Christian interpretation views man. The symbol of the temple expresses the essential and potential unity of man and God. It describes the greatness and transcendence of God while at the same time pointing to the personal and living communion between man and God. When Wise speaks about the creative forces in the universe, he is referring to the ways in which the one creative power of the Creator is manifested in the universe. The greatest manifestation of that creative power is found in man. "Man builds a temple of stone because he himself is a living temple."<sup>29</sup>

A basic premise of Wise' anthropology is that if man is truly created in the image of God and if man's body is the temple of God, then there is essentially nothing evil in man. There is no part of man that is wrong or out of line with the universe or any part that makes for actual guilt in the eyes of God.<sup>30</sup> This is, of course, not the same as saying that there is nothing in man that makes for feelings

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<sup>27</sup>Ibid., pp. 16ff.    <sup>28</sup>Ibid., pp. 22ff.    <sup>29</sup>Ibid., p. 23.

<sup>30</sup>Ibid., p. 29.



of guilt for certainly they do exist. Wise is speaking here about the objective state of guilt or evil. For example, in our culture, much mental illness and neurosis is linked with sex. However, sex as it is given to us by God is essentially good and creative. It can be used by man in a destructive manner, but this is generally when the motives surrounding it are governed by fear and exploitation rather than mature love.

The self, as used by psychologists today, is comparable to what religious people call the soul according to Wise. It is our essential being, our basic attitude toward ourselves, others, life in general, and God. And, these attitudes are organized into a functioning whole out of which our behavior is motivated.<sup>31</sup>

Man must always be seen as greater than any individual and any specific experience. It is especially in the experience of illness that man is often seen from this larger point of reference but related back to the specific. This larger viewpoint is always in terms of relationships: man to man and man to God (God to man).

By means of his creation in the image of God, man is "organically" related to God his Creator.<sup>32</sup> By this, Wise is referring the characteristics of man for freedom of choice and responsibility. The Bible is an account of man's attempts to conform or rebel against God as lawgiver. In this, man is given freedom of choice, but many times uses his response capability to hinder his growth towards responsibility. It becomes too often a tragic story.

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<sup>30</sup>Ibid., p. 29.

<sup>31</sup>Ibid., pp. 35-36.

<sup>32</sup>Ibid., p. 16.

On the relationship of Creator to creature which is another aspect of what is meant by "organically," Wise states that the Christian religion approaches man from the standpoint that he is both a child and a son. Such an understanding comes directly from the concept of man as created in the image of God. If law is the only relationship in which the natures of God and man meet, then there cannot be claimed any real identity in such an image. Man's identity of himself is incomplete in terms of potential for fulfillment without a personal relationship as is found in Sonship. Without this, man is the possessor of an image without the ability to fulfill that image. This ability is grounded in the power of love and fellowship. "This lack creates pathological anxiety to which in turn he reacts by trying to be as God."<sup>33</sup> If man is unable to find his true identity and is kept from fulfilling himself, he turns to a sense of ego-inflation trying to bolster his own existential being.<sup>34</sup> Man is created in the image of God but he is not God. He cannot play God in any realistic sense.

There is a sense of living identity in terms of a vital relationship but not an identity of being. Man is finite, limited; God is infinite, all-powerful. Man is able to love; but must first be loved and learn to love in return. God is love. The basic insight is that of a living identity but with individuality and uniqueness in both man and God. Likeness, but based upon God's immeasurable greatness.<sup>35</sup>

It is this very point that a connection must be made with Thurneysen. An important aspect of Thurneysen's system is the separation of the secular and the profane. For Thurneysen, man is completely depraved. He has no potentiality in his own right. However, as can be

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<sup>33</sup>Ibid., p. 18

<sup>34</sup>Ibid.

<sup>35</sup>Ibid.

seen, Wise gives a great deal of potentiality to man while always keeping in perspective the infinitude of God. Whereas Thurneysen sees the contrast between man and God, Wise stresses the similarity by means of analogy and through the relationship:

It is the sense of identity through a living relationship that makes for man as a Son of God. All men are Sons of God potentially by means of their inner capacity for identity and fellowship. Any man becomes a Son of God in actuality to the extent that he achieves a relationship of identity and fellowship. Jesus of Nazareth has this very same potential as is found in any man. Jesus Christ opened the way for that potential to become an actual. Christ led the way toward Sonship with God through the process of relationship known as faith: a relationship of trust and acceptance. "In one sense, Sonship means a continuing life which is separate from but like unto the Father -- unique and individual yet with significant qualities in common which form the basis for a living relationship releasing spiritual strength for growth and self-giving."<sup>36</sup> Man's humanity becomes fact and man starts on the road to realizing the fulfillment of his potentiality when he accepts fellowship with God as a Son. This acceptance is a response of faith: accepting God's acceptance of him.<sup>37</sup>

#### IV. ILLNESS AND HEALTH

In illness, one part of the organism controls the whole man. One feeling, one attitude, or anything else singular, controls the

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<sup>36</sup>Ibid.

<sup>37</sup>Ibid.

functioning of the whole. In health, each part furthers its interest in relationship to the whole person. Each part works for the integration of the whole, and the whole furthers the unity and economic functioning of the individual parts of which it is made up. Health is wholeness and fulfillment. If an individual does not grow towards the fulfillment of the potential given to its individual parts and to the whole, there cannot be maturity and wholeness. Likewise, there cannot be health but only illness. If a person is not able to develop in his ability to love, for example, illness will set in. This blocks growth and cuts off relationship. In fact, the illness may be due to faulty relationship in the first place, and any continuance of the illness in turn strains relationships and breaks them up even further. The person may seek unhealthy or unreal relationships to fill the gap. Such a situation makes for an unhealthy or unreal relationship to one's God, for certainly one's ultimate concern cannot remain without being effected by a block in one's total life of relationship. The expression and growth of the potentialities within man are essential elements in the battle for wholeness and health.<sup>38</sup>

Illness can be caused by a number of factors, and no one can say that it is related to only one causative factor. An illness may, for example, be caused by the tubercul bacilli in tuberculosis, but this is only one factor among many. Not all persons in whom the tubercul bacilli are present become ill. There are forces within such persons which tend to immunize them and keep them from being effected either

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<sup>38</sup>Ibid., pp. 6ff.

organically or organismically. The common pattern in which this immunization is conceived is somewhat like the following: he is well capable emotionally to meet a substantial crisis; the person is healthy in his physical and mental facilities; he maintains a spirit of health and a will to undeception and responsibility; and all of these predispositions setting up a psychosomatic process leading to physical immunity. A similar pattern could be seen in psychic illness.<sup>39</sup> There are also causative forces which help to make a person hospitable to the tuberculi bacilli. One way in which receptive-aiding forces are often expressed is in "the will to be sick" or "the will to die." It should be understood that these forces are meant to be feelings and desires which may prompt the organism either in the direction of the "will to be healthy" and the "will to recover" on the one hand or the "will to be sick" and the "will to die" on the other. "Illness and health rather than being the result of a single mechanical cause are the result of complicated forces constantly at work within the person and between the person and his world."<sup>40</sup>

Since these forces work within individuals, they also work in the interpersonal relationships between those individuals. As with the intrapsychic forces, the forces working in interpersonal relationships will develop and be expressed as approaching either illness or health. The standard by which interpersonal relationships can be adjudged healthy or ill lies in the realm of whether the healthy forces or the unhealthy forces predominate.<sup>41</sup> All persons, for example, have their

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<sup>39</sup>Ibid.

<sup>40</sup>Ibid.

<sup>41</sup>Ibid., pp. 7-9.

expectations of others and demand from others. The others have expectations and demands in return. Certain demands go far beyond the capacity for anyone to meet and still remain healthy. The anxieties of one person may foster anxiety in other persons around him. Likewise, trust and confidence in one will tend to bring out trust and confidence in others.

Our existence is lived in a continuous give and take in which life-building and life-destructive forces are being knowingly and unknowingly released. For better or for worse, each of us is part and parcel of this tremendous process, and for the most part we are not aware of our involvement.<sup>42</sup>

However, this general lack of awareness of a person's involvement in these positive and negative forces does not mean that he is not free to choose his own path or direction. Every person has some capacity to establish his own idiosyncratic reactions to circumstances which his life and environment present to him. Responsibility is the ability to respond spontaneously to determined factors within oneself. It involves both freedom and autonomy. It entails the ability and the freedom of an individual to make use of the positive and creative (redemptive) forces of life. Responsibility involves being able to know and understand what one requires of life and what life requires of him. It further involves the ability to make decisions and to act upon them.<sup>43</sup>

The decisions which must be made in order for growth to take place are those which throw the life energy onto the constructive and creative side. As seen through the perspective of the Christian faith,

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<sup>42</sup>Ibid.

<sup>43</sup>Ibid.

the destructive forces are those which, through the relationships of man to man and man to God seek to divide and alienate. The redemptive forces are those which make for health and release through relationships of fellowship and unity. Fellowship with one's fellow man and with God come about by breaking down any barriers which cause division and responding with openness and the desire for communion. To not exercise one's response-ability is to become sick.<sup>44</sup> In the process of redemption, the intrapsychic realm cannot be over-looked. There is a basic need in man to understand the underlying positive and negative forces working in and through one's self and society. Where anxiety and conflict exist, the destructive forces must be curtailed and over-whelmed by the creative, redeeming forces.<sup>45</sup> Anxiety can be both healthy and unhealthy. Unhealthy anxiety is that which is crippling of some part, or even of the whole, of the organism. Healthy anxiety, however, is an ever-present state which motivates us. It is the type of tension between the ideal and the actual, between the unaccomplished and the accomplished, between the undiscovered and the discovered, and between the reconciled and that which seeks reconciliation, which keeps man in a state of becoming and prevents him from stagnating.

The healthy person is aware of the origins of his anxiety and hence sees the direction in which the answers lie. When the person is not aware of the origins of his anxiety he tends to become sick by confusing substitutes for the real origins.<sup>46</sup>

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<sup>44</sup>Ibid., pp. 20ff.

<sup>45</sup>Ibid., pp. 8-10.

<sup>46</sup>Ibid., pp. 42.

## V. ILLNESS AND HEALTH VERSUS SIN AND SALVATION

Why should pastoral counseling be concerned with matters of illness and health? Wise states that the Christian faith sees life in terms of the infinite and eternal as well as the finite and the temporal. It also sees being from the perspective of the Creator and Sustainer as well as the creature. It is for this reason that Christianity is concerned not only with eternal salvation and forgiveness of sins but also with mental, physical, and spiritual health.<sup>47</sup> To say that this is not so is to say that God is unconcerned about the sufferings and needs of mankind. To be concerned with the more inclusive and theocentric matters of sin and salvation leads one to an interest in the specific and profane matters of illness and health. As was concluded in the previous chapter, it was the separation of these very realms that led Thurneysen to reject the relevance of illness and health for pastoral counseling. It is well to go outside of the specific context of Wise' writing, here, in order better to show the inter-relationship of these realms for pastoral counseling. Paul Tillich understands the New Testament interpretation of salvation to mean both eternal consecration and soundness of mind and body.<sup>48</sup> He shows that the derivation of the term salvation included the connotation of being renewed and made whole. He maintains that it is the healing power of God into nature, that forms the religious significance of the Gospel stories.

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<sup>47</sup>Wise, Pastoral Counseling...., p. 83.

<sup>48</sup>Paul Tillich, "The Impact of Pastoral Psychology on Theological Thought," Pastoral Psychology XI:101 (February 1960), 21-22.



Salvation is the ultimate goal of God, but as Tillich indicates, it is a salvation which is whollistic and inclusive of the total being of man in relation to God: body, mind, and spirit.<sup>49</sup> Although Wise does not specify this use of the term, it is implicit throughout all of his writing. He illudes to the fact that the sacred and the profane are brought together by means of an analogy. Illness and health find their analogous counterpart in sin and salvation on the ultimate level. A person may be concerned about matters of illness and health strictly from an altruistic or philanthropic standpoint and have no interest whatsoever in the ultimate predicament which confronts man. However, no one who is ultimately concerned for man's salvation can be lacking a vital absorption in the imminent and viable circumstances of illness and health.<sup>50</sup> The profane and temporal matters of illness and health are in no sense secondary to the sacred and nontemporal matters of sin and salvation. They are integrally linked to the salvation process. It is worthwhile to add the thoughts of another writer of a like mind on this subject:

The more possible it is to think of healing in the inclusive senses . . . , the plainer it will become that . . . (pastoring) and healing are of a piece. It is often asked whether healing and salvation are the same thing, since their etymological history is so similar. The answer given depends in large part upon the specific meanings ascribed to the words and the context in which the question is seen . . . . It may be that someday we too shall be able to ask, "Which is easier to say, 'Your sins are forgiven you,' or to say, 'Rise and walk?' (Luke 5:23 R.S.V.)"<sup>51</sup>

Furthermore, in proving his authority on earth to forgive sins,

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<sup>49</sup>Ibid.

<sup>50</sup>Wise, Psychiatry and the Bible, p. 22.

<sup>51</sup>Seward Hiltner, The Christian Shepherd (New York: Abingdon Press, 1959), p. 23.

it is extremely important to recognize that instead of forgiving sins per se Jesus, in one instance, heals. In Mark 2:10-11 is found, "But that you may know that the Son of man has authority on earth to forgive sins" - he said to the paralytic - 'I say to you, rise, take up your pallet and go home.'"

In discussing sin, Wise states that anxiety may arise as a result of the fear of condemnation and punishment. Furthermore, just as Eve in the Genesis story believed that by gaining the knowledge of good and evil she could overcome her finite limitations, man is again and again led in his anxiety to seek unreal and fantastic solutions. This chosen direction in times of weakness is what is called sin in the religious realm and illness in the medical and psychological realm.<sup>52</sup>

Wise cautions, however, about making sin and illness synonymous, for they do have their own unique connotations.<sup>53</sup> One indispensable connotation which the concept of illness contributes to reasonable thinking is that it is man who is involved at the level of feelings, emotions, affections, responses, and susceptibilities. The concept of sin, on the other hand, contributes the relationship of man to the ultimate. Nevertheless, sin and illness do have a common root of origin: both are grounded in anxiety.

Anxiety plays a major role in temptation as can be seen from the story of the temptation of Eve. Wherever there is the possibility of making a right or a wrong choice, a worthwhile or a detrimental re-

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<sup>52</sup>Wise, Psychiatry and the Bible, p. 46.

<sup>53</sup>Ibid.

sponse, with, at the same time, the reasonable presumption of freely choosing either way, there will be the inevitable conflict and anxiety in varying degrees and amounts.

The conflict and the anxiety resulting from . . . the decision and from the necessity of exercising one's freedom may so confuse the person that he is driven to an impulsive action which turns out to be the wrong decision.<sup>54</sup>

Thus, after the act, anxiety may result from the person's awareness that he has trampled under foot his own sense of what is true and that he has left himself open for any dangerous consequences that ensue.

Of great value in the concept of sin is the connotation that it is first and foremost a concept of responsibility. The Christian religion teaches that man can set himself aright in terms of sin by means of repentance. The life-destroying forces within man are essentially man's own rebellion against the law of God. It is through this rebellion that man brings suffering upon himself since any rebellion against the law of God creates a disturbance in the relationship with Him. How often the viewpoint is expressed by counselees in a counseling session that God is punishing a person with suffering because of some sin(s) committed in the past!

While not to be considered as identical, there is a close similarity between the insight of religion that the laws of God are to be obeyed and that of psychotherapy that man must accept and learn to live on the basis of reality rather than on the basis of his wishes.<sup>55</sup>

The laws of God are not the "do's" and "don'ts" of everyday life strictly speaking, but they certainly are lived out in the lives of man. The laws of God are written into the nature of the universe and

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<sup>54</sup>Ibid., p. 47.

<sup>55</sup>Ibid., p. 20.

are of the dimension of reality, truth, and integrity. But, that punishment can be understood as a substitute for sickness and that blame be substituted for guilt is not in accord with the predisposition of the concept of sin to induce responsibility. ". . . The physician does not blame the patient for being sick but does expect him to take some responsibility for his cure."<sup>56</sup> The individual, either sinful or sick, has some power of choice or decision which is either conscious or unconscious, and this choice seems to be whether or not he will identify himself -- his hopes and his goals -- with the destructive forces or with the creative elements in his experience. It is in this identification that man centers upon the area of his essential uniqueness and freedom or not. It is in identifying that man either makes or breaks relationship, and every creative relationship that does not come into being will serve to lessen the potential capability of that individual and those around and about him. A man has the ability of becoming a part of all those with him forever. This relating or separating profoundly effects the course he has set for himself whether in terms of sin and salvation or illness and health. If one seeks in his life the destructive, it will inevitably lead to sin and sickness. If one seeks the creative in life, it will lead to health and salvation.<sup>57</sup>

Salvation should, according to Wise, be seen from this perspective as the overcoming of the life-destroying forces. He refers in particular to Paul's poetic and dramatic cry: "Death is swallowed up in victory./ O death, where is thy victory?/ O death, where is thy

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<sup>56</sup>Ibid.

<sup>57</sup>Ibid.

sting?"<sup>58</sup> Christianity affirms that the life-building, creative forces are more powerful and more lasting than the life-destroying forces. Thus it is that love is more deeply grounded in the repository of man's soul than is hate.<sup>59</sup> "Hatred stirs up strife, but love covers all offenses."<sup>60</sup> Faith and trust are able to conquer fear and cowardliness. The image of God in man as creative, redeeming, life-affirming, and making for wholeness and unity is deeper rooted and more real than the forces of chaos, destruction, and fear. In fact, the latter forces are often the perverted and truncated misrepresentation of the image of God. Paul says, "now we see through a mirror dimly."<sup>61</sup> However, the mirror is not only opaque; it is also contorted out of shape so that it represents a new and different kind of reality than is seen in the image of God.

Before moving on to the next section, there is one further topic that must be discussed in relationship to Wise' formulation of the similarity and intimacy of health to salvation. This is the matter of the correlation between holiness and wholeness.

Wise defines holiness as, "a continual movement toward spiritual health grounded in insight into our constant needs and our willingness to accept the love of God which provides the belonging we need in order to become our true selves."<sup>62</sup> Referring to Matthew 9:22, the close connection can be seen between the derivation of the verb σώζω and

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<sup>58</sup>Corinthians 15:54c-55.

<sup>59</sup>Wise, Psychiatry and the Bible, p. 21.

<sup>60</sup>Proverbs 10:12.

<sup>61</sup>I Corinthians 13:12.

<sup>62</sup>Wise, Psychiatry and the Bible, p. 21.

the noun σωτηρία. The Revised Standard Version translates the verb form, σέσωκέν σε, as: "has made you well."<sup>63</sup> However, the same verb in the passive infinitive form (σώζεσθαι) means "to make one a partaker of the salvation by Christ."<sup>64</sup> The ἐσώθημεν of Romans 8:24 is a similar usage of the meaning of salvation right here on earth, and the similarity and common derivation with the more common term for salvation, σωτηρία can be readily seen. A similar comparison can be made between the Greek term for soundness or wholeness, ὕγιος, as found in Mark 5:34, Matthew 15:31, and Acts 4:10 and the term for holiness, partaking of salvation, or pure, sinless, and upright, ἅγιος, as found in Matthew 4:5, Mark 6:20, and Romans 11:16. In essence, holiness means wholeness which in turn means well, and well in turn connotes health. That one cannot infer directly from holiness to health has already been pointed out above, but the central linkage that runs throughout must be recognized. Healthiness implies a vital and living whole. "To be healthy is to experience all of our parts functioning in such a way that each of them makes their particular contribution to the welfare of the whole."<sup>65</sup> Wholeness is a matter of feelings, attitudes, and concerns. Holiness is a matter of one's relationship with oneself and fellow man that makes for closer relationship with God. It is therefore concerned with one's ultimate concern. Whereas wholeness involves a person's relationships which put him into line with the basic

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<sup>63</sup>Matthew 9:22.

<sup>64</sup>Joseph H. Thayer (trans.), A Greek-English Lexicon of the New Testament (New York: American Book, 1889) p. 610.

<sup>65</sup>Wise, Psychiatry and the Bible, pp. 29-30.

laws of the universe, holiness is the extent to which those relationships are open and alive to communion with God.

. . . Christianity sees this grounded in the attitude of God toward man which becomes the motivation and pattern for the relation of the Christian to his fellow men. This is spiritual wholeness or holiness. On our part it is at least an attitude of open trust and self-giving love toward God that finds expression towards others.<sup>66</sup>

It is, of course, possible to be whole in terms of human relationships solely, but holiness, in the Biblical sense, includes both the human and the spiritual dimensions.

## VI. CARE AND CURE

It is not usually expected of a man sick with a physical illness that he should use his will to effect his own cure. However, too often, it is expected that the mentally ill ought to use their willpower to change their behavior and cure themselves. The alcoholic is usually expected to control his drinking by use of his will as is the anxiety ridden person also.

However, a cure lies in quite another direction than asking our will to effect a cure. Wise says that one must first discover the conditions out of which the illness sprung. Then, one must seek to reverse those conditions as well as seek to alleviate the conditions which add up to keep the illness going. And, then finally, one must establish new ways of living so as to prevent the conditions from being repeated and the illness from recurring.<sup>67</sup>

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<sup>66</sup>Ibid., p. 30.

<sup>67</sup>Ibid., p. 4.

It is of interest, here, to point to an article by Mowrer with which the implications of Wise' warnings against the use of will tend to agree. Mowrer states that pastoral counseling is relevant in both conscious and unconscious realms, because religion involves both levels. He says,

Religious attitudes and practices often act quite specifically to make the unconscious conscious in the sense of developing ego resources which then make unnecessary the repressive solutions of problems and which free the individual from those forms of bondage to which religion often refers.<sup>68</sup>

In terms of the process of spiritual healing, Wise states that it is the deeper dynamic aspects of the personality originating from within the unconscious as well as the interpersonal relationships, most of which are effected in turn by the unconscious, that must be the objective of any type of cure that could be considered as grounded in the individual's wholeness and salvation.<sup>69</sup> These cannot be changed perceptibly and no essentially new course can be set by means of a 'willing.' Conscious ideas cannot be forced down from the outside whether they originate from the individual himself or from another person.<sup>70</sup>

The term 'will' is inherently dangerous, also, in that it implies that a person can change his own behavior and life pattern all by himself. It is a frequent note in counseling to hear a counselee say that he thought he could work out his problems himself. When he has exhausted his ability to use his own resources he asks then for help outside of

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<sup>68</sup>O. Hobart Mowrer, "The Relationships Between Religion and Mental Health: A Symposium," Pastoral Psychology, XII:114 (May 1961) 30-31.

<sup>69</sup>Wise, Psychiatry and the Bible, pp. 3-5.

<sup>70</sup>Ibid.



himself. It is not that a person can 'will' to change his behavior and by such a 'willing' effect that change. Life is not a matter of wishing and wish-fulfillment. Man cannot deal in wishful thinking or magic if he would live creatively. "We do not talk ourselves into faith or push a button for love. There is no easy way to overcome anxiety and no magic by which we get what we want."<sup>71</sup> One cannot create any sense of worth or meaning by force of will or resolve. "It is rather as one is able to give himself in love and trust to the God who is the ultimate source of his being that he finds this kind of significance."<sup>72</sup>

Wise states that health is to be achieved not by consciously deciding or desiring health nor by even working for it directly. Health can only come about through the fulfillment of certain basic needs of the total organism. Those needs required for health are largely in the area of feeling and feeling-responses. And, since feeling-responses are the result of decisions -- the points at which one comes to an opinion in life -- it is therefore partly a 'willing' in that it is the result of taking one direction as opposed to the others. Life grows out of such option-making situations and is the direct result of the options chosen, the particular decisions made. But in all of this, it is the feeling behind that decision that is the important thing, for a decision can be in terms of willing one thing whereas the actual individual may be totally against that in the deeper dynamics of his unconscious behavior.<sup>73</sup>

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<sup>71</sup>Ibid., p. 21

<sup>72</sup>Ibid., p. 41.

<sup>73</sup>Wise, Pastoral Counseling, pp. 20-24.

It should be noted here that Wise is on the opposite side of Thurneysen. Wise' basic premises are strictly in terms of the individual's experience, his feelings, his inner sense of being. These are as many as there are individuals, and they are all unique to each particular individual.

Wise agrees with Thurneysen that there is no way in which a man can pull himself up to health and salvation by his bootstraps. Man's self-help is to no avail. However, this is as far as Thurneysen goes. Wise takes one big step further and says that men can band together and through relationship can find help and care and cure of his problems. Wise writes that, "Long ago we (i.e., men) learned that we are hurt by persons and we are cured through persons."<sup>74</sup> The hurts and the cures that take place are all done through relationships. They are the continual functionings of a person's relationships between himself and his world, other persons, and God. In fact, it is by means of these conditions that man has learned to designate certain syndromes and symptoms of these relationships as either healthy or unhealthy.

A significant difference between Wise and Thurneysen comes when we see that Wise approaches pastoral counseling from the perspective that man is in relationship and that he experiences his own being as well as Being in its infinite dimension (man's relationship to God) through experiences of himself and of others right here in this world.<sup>75</sup> This leads Wise to the conclusion that in dealing with the mentally ill

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<sup>74</sup>Wise, Psychiatry and the Bible, p. ix.

<sup>75</sup>Wise, Pastoral Counseling, pp. 43-44.

and persons with spiritual problems, the dynamics must be dealt with in their order of occurrence. The counseling must begin with the individual and his intrapsychic self; and it must then grow from there to the individual and his relationships with others. It is from both of these perspectives (and only from them) that man is able to deal with his relationship to God. It is only through living relationships that growth is possible from within the deepest parts of the person's life and therefore in the person's ultimate concern.<sup>76</sup>

Wise states that the result of an experience of God sharing in man's existential situation cannot be any easy removal of symptoms. In Psalm 38, there is an expectation of God's help but not an expression of achieved cure. An extremely valuable and important function of religion for man is the possibility of making endurance of an illness possible. In man's present development, a cure is not always possible. Certainly, religion cannot be considered as a cure-all.<sup>77</sup>

Jesus must always be the example for the pastoral counselor. It is to Jesus the Christ that men must look for strength to overcome the life-destroying forces. Much of Jesus' life-time ministry was concerned with the ill and the infirm. Where he could and would, Jesus worked for the cure of the ill and the salvation of the person. Where he was not able to effect a cure, he tried to strengthen the individual so that he might endure the suffering and praise God for having given him the strength to do so. Jesus' focus seems to have been "on the

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<sup>76</sup>Ibid.

<sup>77</sup>Wise, Psychiatry and the Bible, pp. 11-13.

suffering person rather than on the disease itself. Also, his concern was with spiritual factors such as guilt and anxiety as causes of illness and with forgiveness and faith as necessary elements in the cure."<sup>78</sup>

Speaking against certain types of faith healing, Wise states that religious faith, so-called, cannot be the basis for denying care, and possible cure, to any person. Such a faith is faith in all the destructiveness in life; it is inviting illness and alienation. It is rejecting the ground of God's creation. It is to say to God: "Enter into Thy creation and make me well even though Thou dost not do so for others." And furthermore, to say that God cured a person through faith for some malady that had been diagnosed as disease or cancerous is to mock true religious faith.

That many illnesses are cured through 'faith healing' is not to be doubted. These are, however, of the nature of emotional, phobic, and psychosomatic (or even somatopsychic) problems. Largely, such convincing of the person to 'let go' of the illness more than often results in merely symptom relief because the basic causes are not removed.<sup>79</sup> Wise does offer this open-ended warning to any who would discount the validity of 'faith-cures' altogether which incidentally would not be allowed by some others of the so-called American school of pastoral counseling.<sup>80</sup>

. . . There is much about the nature of illness and the experience of healing which is not understood today from either a medical or a religious point of view. When we know that in

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<sup>79</sup>Ibid., pp. 61ff.

<sup>80</sup>vide, Simon Doniger (ed.), Healing: Human and Divine (New York: Association Press, 1957), pp. 223ff.

any healing the faith of the patient in the healer is of profound significance, we cannot deny the possibility of the significance of faith in ways we do not yet understand.<sup>81</sup>

Wise takes the position that faith is not toally connected to the physiological and psychological processes. However, he does feel that it is a precursor, a precondition, to the other aspects of the human being: the body and the mind. It is definitely necessary in order to work towards health and wholeness.<sup>82</sup> Here, Wise is close to Thurneysen in that the element of faith is outside of physiological and psychological healing and is merely a precondition. However, as Thurneysen sees it, faith is a certain perspective that is placed upon the individual -- a certain religious perspective.<sup>83</sup> For Wise, however, faith is a response of the total being -- as it is also seen by Tillich. Therefore, although faith does not do the actual healing on a physiological and psychological level, nevertheless, by involving the total being and the individual's ultimate concern (an act of the total personality), faith certainly is an integral condition.<sup>84</sup> For Thurneysen, it is set apart and has little, if any relationship to the healing processes since these processes are not of eschatological significance in the eternal workings of God. For Wise, faith has its very self-evident verification right here in this world in the interrelationships of one

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<sup>81</sup>Wise, Psychiatry and the Bible, loc. cit.

<sup>82</sup>Ibid., pp. 60-61; vide, Wise, Religion in Illness and Health, p. 141.

<sup>83</sup>Thurneysen, op. cit., p. 189.

<sup>84</sup>Paul Tillich, Dynamics of Faith (New York: Harper & Brothers, 1957) pp. 1-12.

human being to another. "No man is only himself. He is himself in and through a dynamic relationship with others by means of which he is being strengthened in what he is or by means of which he is being changed."<sup>85</sup> To the extent that any cure is possible, it will, and does, follow these lines of dynamic relationship.

A person of faith does not demand cure, but accepts it with thanksgiving to God because it is possible only by the grace of God. The Christian, through faith does not ask for cure, but neither does he give up hope and attempts at cure. In the example of Paul, the Christian finds strength through faith to live with a "thorn . . . in the flesh."<sup>86</sup> If it is learned that death will result, the Christian accepts it with serenity and peace. He lives each day in the hope and faith that new and deeper meaning can be found in his life and that through his death a similar significance will come to others with whom he has associated. He knows that death is not all -- it is not the end. "The man of mature faith is able to accept either life or death because he has not lost his fear of both."<sup>87</sup> How different is this person from the man who is obsessed with the desire to die because he is more afraid of life than he is of death! What a different orientation the man of faith has from the man who puts all of his energy into building a more and more vigorous body only to find that his efforts to live on and on have led to a coronary thrombosis!

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<sup>85</sup>Wise, Psychiatry and the Bible, p. 26.

<sup>86</sup>II Corinthians 12:7.

<sup>87</sup>Wise, Psychiatry and the Bible, p. 65.

In terms of Wise' reliance upon the internal resources of each individual to help himself, Wise states that although we see "through a mirror dimly"<sup>88</sup> and cannot gain all the assistance we need from the external forces, we do have a tremendous resource within ourselves. Faith is largely a God-given potential by which man can reach out to the creative forces of the universe, but even more valuable are the creative forces which are right within each individual waiting to be drawn upon and made use of. All we need to do is to learn how to listen to our inner-most insights in order to continue to develop in tune with the grain of the universe.<sup>89</sup> In this, he is speaking about the need of persons to know and understand their unconscious motives and needs and to direct and meet those in a positive and creative way leading to the health, maturity, and salvation of the individual.

If we can learn to read the language of this external expression our lives, so that we may discern what it is saying about the internal conditions, we may become persons of wisdom. And this is the only way through which many troublesome symptoms of emotional and spiritual disorders can be cured.<sup>90</sup>

Wise cites the statement of Jesus in Luke 12:1-3 where Jesus says that "Nothing is covered up that will not be revealed, or hidden that will not be known" as one of the scriptural warnings against those who would not seek to bring their total life, conscious as well as unconscious, into a unity and integrity. Although recognizing Jesus' lack of the concept of the unconscious, Wise says that Jesus' insight into what we,

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<sup>88</sup>I Corinthians 13:12.

<sup>89</sup>Wise, Psychiatry and the Bible, pp. 21ff.

<sup>90</sup>Ibid., p. 24.

today, call the unconscious is unusual.<sup>91</sup> A common source of illness and anxiety is the tendency to cover up the more painful and undesirable elements in the deeper levels of life by means of imposing behavior which is just the opposite in nature. An example of this is reaction-formation. "We rely heavily upon the acceptance of, and conformity to, external forms and creeds to insure ourselves that we do not have to look more deeply into ourself . . ."<sup>92</sup> There is a direct correlation between authentic behavior and the creative forces of the universe.

Wise goes on to speak about the positive side of the relationship between the inner condition of man and unconscious motives and needs on the one hand and the external behavior of a person on the other. Conflict implies two sides within an individual which are estranged. The only way in which the conflict between these two sides of the personality can be resolved and cure can take place is to bring them into a functioning and integral relationship which is wholeness.<sup>93</sup> He speaks about this more positive side being expressed in such qualities as are spoken about in religious terms as love, faith, hope, and courage. He speaks about how these expressions are able to sustain and uplift a person who has gone to the depth of his being whether in searching his own inner self or in suffering and pain. These various inner feelings which correspond to spiritual qualities, when expressed are very often able to produce superhuman efforts and achievements. The spiritual qualities are likewise able to produce matters of growth

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<sup>91</sup>Ibid.

<sup>92</sup>Ibid.

<sup>93</sup>Wise, Religion in Illness and Health, pp. 121-122.



in often very unsuspecting persons. Such growth is in terms of establishing goals for these individuals, value orientations, and bringing physical and mental health. These qualities are often referred to as the 'spirit' of an individual. Wise defines spirit, not as some disembodied, ethereal ghost, but rather as "the expression of our central attitudes and values: it is a word or symbol through which we express our understanding of the character of a person as this is revealed in his goals and the manner in which he pursues his goals."<sup>94</sup> Although spirit does not necessarily imply power, it does suggest a sense of power, and very often when one speaks about the spirit of a person one is speaking about the potential for internal power and thrust. Spirit implies the closeness of the relationship between man and God. It is a relationship through which the inner creative forces, which correspond to the external creative and redeeming forces of the universe as given by God, become manifest and emerge into a new wholeness and integrity of the total being of the person.<sup>95</sup> Paul expresses a similar thought when he says, "that according to the riches of his glory he may grant you to be strengthened with might through his Spirit in the inner man, and that Christ may dwell in your hearts through faith . . ."<sup>96</sup> A Christian life, a life of ever-deepening relationship with God, is one which originates from the Spirit of God working in and through the inner life -- the spiritual life -- of man. Likewise, while the Christian life accomplishes an inner integrity and wholeness, it does require an

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<sup>94</sup>Wise, Psychiatry and the Bible, p. 25.

<sup>95</sup>Ibid., pp. 25-26.

<sup>96</sup>Ephesians 3:16-17.

external response which is in accord with that inner embodiment.

## VII. INSIGHT AS PROCLAMATION

In this chapter, will be presented what the author of this paper feels to be a new and different concept of proclamation. Wise does not specify precisely that insight into the depth of one's personality, the interrelationships between men, and one's relationships to God, is proclamation; however, it is certainly implicit in much that Wise says about the healing and salvation processes. Two illustrations of the way in which Wise views the communication of essence of the gospel as insight are given here, but the intent of the entire chapter will point up this interpretation.

In true insight there is a quality of wholeness. The individual not only sees himself as a living person, a whole being, but he also sees himself in relationship to other persons. A person gaining insight . . . finds himself reaching out beyond his own finite dimensions to the larger universe of which he is a part. In religion this sense of wholeness is expressed in terms of man's relationship to God.<sup>97</sup>

And, further:

Worship, either corporate or private, is a means of becoming aware of the reality of one's symbols, particularly the reality of God. Worship is the act of discovering what one's symbols mean. It is thus much more than an intellectual process, for that would mean only defining one's symbols. Intellectual definition and laying hold on reality through the medium of insight symbols in the mood of worship are two quite different experiences. It is the difference between philosophy and religion; the difference between "I believe" and "I know."<sup>98</sup> Not all men can be philosophers, but all men can worship.<sup>98</sup>

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<sup>97</sup>Wise, Pastoral Counseling, p. 117.

<sup>98</sup>Wise, Religion in Illness and Health, p. 179.

Wise speaks about the proclamation of the Christian message being a message of reconciliation and belonging.<sup>99</sup> There are certain prerequisites for accepting this message, however. The major prerequisite is that we have insight into our need. Wise bases this upon the account of Jesus saying, "The eye is the lamp of the body, so if your eye is sound your whole body will be full of light and if your eye is not sound, your whole body will be full of darkness. If then the light in you is darkness, how great is the darkness?"<sup>100</sup>

In the Bible, it is the understanding of man in his relationship to God that forms the basis for the relation of religion to matters of illness and health and their care and cure. As seen from a revelational perspective, the Bible is an account of the ever-increasing and concentrated disclosure of God in His greater manifestation. This disclosure reveals not only the nature of God: it illuminates the meaningfulness of man as a creation of God with which He can have relationship. The Bible shows how man can find Sonship with God through the example of Jesus the Christ who lived as the full intention of a Son of God. The Bible, as seen from another, although not completely different, perspective, is an account of his cries of need and the ways in which they are met; however, above all, it is the account of man's growing insight into the nature of himself and of his God. It is not at all contradictory to say that the Bible is both revelation and insight. Seen from the perspective of man -- and how else can man see it! -- it is insight. It is for man to be concerned about the means toward gaining the latter

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<sup>99</sup>Wise, Psychiatry and the Bible, p. 30.

<sup>100</sup>Matthew 6:22-23.

since he has no control over the former. But, both revelation and insight must be participating or there cannot be any experience of wholeness and integrity.<sup>101</sup>

"To gain insight means to see and to be willing to give up and modify those aspects of our inner life which keeps us from wholeness in all of our relationships."<sup>102</sup> It is an extremely difficult task and not without pain. But, it is necessary if one is to overcome the condition of sin in the sense of alienation from our fellow man and from God and that inner disunity which is the basis of illness. Insight is the means by which a person is led to the acceptance of love which is reconciliation.<sup>103</sup> Thus it is that the author of this paper can point to insight, as used by Wise, to be proclamation. As defined in the first chapter of this paper, proclamation is the concrete and existential application of the Divine Word. How more concrete and existential can proclamation be than this reorientation of the inner life of man as well as the external!

Are all persons able to gain insight and thus be reconciled in themselves, with their neighbors and with their God? Wise states that an emotionally unhealthy person may be going into a slide in which it becomes increasingly more difficult for him to see his need, and this very difficulty in not being able to gain insight leads him to become even more unhealthy.<sup>104</sup>

In terms of the limitations of these persons to receive the

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<sup>101</sup>Wise, Psychiatry and the Bible, pp. 15-16.

<sup>102</sup>Ibid., p. 30.

<sup>103</sup>Ibid., p. 31.

<sup>104</sup>Ibid.

proclamation, Wise states that the amount of anxiety carried by some persons will forever prevent them from hearing the Word of God. They can never develop the degree of faith that will strengthen them and enable them to realize any sense of wholeness. These persons require immediate and direct assistance, and in fact, there is nothing that can be done for many of them until such time as research in the psychological sciences finds ways of lessening the anxiety or building the tolerance strength.<sup>105</sup>

Returning, however, to the way in which those who are able to gain insight do so, we see that it is through the inner experience of symbol that insight as proclamation gains meaning. Once insight is achieved, the symbol, working in and through the process of insight, communicates that for which it stands and to which it points.<sup>106</sup> It is important to point out here that a symbol has meaning only to the degree that it is made concrete and personal. Therefore, intangible, even though highly significant, symbols will not gain their full meaning until they are placed in the concrete and tangible. Likewise, they are not living symbols unless they are personal. This can only be accomplished through a person.

The symbol must be used as an analogy, as an image, through which a deeper truth is communicated on the level of feelings and of emotions which are between one person and another. These can only be dealt with by one person meeting another in faith.<sup>107</sup>

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<sup>105</sup>Ibid., p. 60.

<sup>106</sup>Wise, Religion in Illness and Health, pp. 150ff.

<sup>107</sup>Ibid., p. 142.

As an example, Wise points to the Bible as a source of those symbols which make for insight. The particular reason why the Bible, and the New Testament in particular, especially offer a unique meaning for life, meaning which is insightful for man in his existential world, is that it does not allow any easy way out. It delves deep and immediately into the problem at its source. However, with the use of the Bible in times of trouble and anxiety, as with the use of any other religious symbol, there is the tendency to approach it with one's own bias as to what is expected from it. If one expects relief, relief often comes. If one seeks confirmation of some unhealthy and disorganizing emphasis, it can probably be found just as can the wholesome emphasis.<sup>108</sup>

Nevertheless, the Bible displays, throughout, the concrete language of how man lives at his best and at his worst. It is because of this concreteness that we today are able to make profound use of the insights of it. The person who approaches the Bible as a source of creative symbols gains to the extent that he allows himself to experience the creative and redemptive in the concrete. This is done through participation and identification.

The possibility of a creative identification with Christ through which we grow toward the ideal which he revealed gives the Bible a value above all other books. But the reader must participate openly in making this possibility effective.<sup>109</sup>

One final topic to be discussed in terms of insight as proclama-

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<sup>108</sup>Wise, Psychiatry and the Bible, pp. 43ff.

<sup>109</sup>Ibid., p. 45.

tion is the function of faith. Faith means a deep trust in another whether he be a fellow man or God.

Experience of faith leads to certain qualities of mind and spirit, a sense of inner strength, a genuine reassurance, a calmness, an inner peace, an awareness of forgiveness, a consciousness of being whole, a certainty of knowledge of God (see Psalms 33, 103, 91, 46, 34, and 90).<sup>110</sup>

Faith is an emotional and spiritual orientation to God. It is a response of love which heals the sense of separation as experience in anxiety and becomes the motivation for an authentic Christian life.

Faith works in pastoral counseling to bring a sense of eternal worth to a patient in a hospital regardless of the outcome of his illness. It works to bring a sense of direction to the confused and bewildered counselee who comes to his pastor.<sup>111</sup>

Faith is grounded in insight. It is both emotional and intellectual; and therefore, it is also spiritual since it involves those two important parts of the total being of the person.<sup>112</sup> In pastoral counseling, proclamation must therefore be concerned with both helping the individual achieve wholeness emotionally and spiritually on the one hand and giving him the intellectual tools with which he can express and conceive of that wholeness on the other. Faith is not a reasoning but rather it is a seeing, a sensing, a feeling. Faith sets one free, redeems, in order that he can use his potentialities in realistic ways rather than in distorted defenses of anxiety. Faith makes men whole

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<sup>110</sup>Ibid., p. 51.

<sup>111</sup>Ibid., p. 52.

<sup>112</sup>Wise, Pastoral Counseling, pp. 158-163.

because it requires a whollistic response.<sup>113</sup>

#### VIII. THE PARTICIPATION OF MAN AND GOD

Wise says that it is a mistake to accept man as a purely passive instrument in receiving revelation.<sup>114</sup> Man is an active agent in his own right and does not stand by passively while being acted upon and changed. The spirit of man takes an active part in reacting to the creative forces in life or else he cannot make use of them.

This is also the case in the pastoral counseling situation. The pastoral counselor must live most of the healing characteristics of Jesus in his own life. Jesus was able to deal with people in a healing way rather than in a harmful way, and this manner led the people generally to respond in an accepting and loving way to him and to their fellow man. Much that is harmful in pastoral counseling is a result of the pastor's fear of being hurt himself. Jesus was assured from within that he could not be hurt, and in that possibility of assurance to all men is the power of redemption. The Cross stands as a symbol of the highest redemptive help offered by God.<sup>115</sup>

On the role a man plays in his own forgiveness, Wise says that reconciliation of any broken relationship (whether between conflicting parts of the self, between one man and another or between man and God) is the desire on the part of both for that reconciliation to take place.

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<sup>113</sup>Ibid., Matthew 9:22; Mark 5:34; Luke 8:48.

<sup>114</sup>Wise, Psychiatry and the Bible, pp. 15-16.

<sup>115</sup>Ibid., p. 119.



Forgiveness cannot take place if the individual will not accept forgiveness.

To sin against the Holy Spirit is to say 'I do not want to be cured,' 'I do not want to be whole,' 'I have no need of help,' 'I do not want a restored relationship,' 'I have no sin,' 'I do not need forgiveness.' Obviously such a person is not aware of his need so not being willing or able to admit it to himself or to another he feels self-righteous, arrogant, and superior. He possesses and is possessed by a spiritual blindness that confuses truth with error and the work of the Holy Spirit with evil or demonic activity.<sup>116</sup>

Two matters must be mentioned that come out of Wise' formulation of the matter of forgiveness. One is that he seems to be saying that God has placed in the format of human relationships a possibility of forgiveness. Furthermore, this is not a divine, immediate act coming into the situation by revelation or by act of God in that particular moment. It is rather something that has been ingrained into the nature of man and the nature of the world and man's relationships in this world. It can be used by men if man will only make use of it. The purpose of Jesus Christ's coming was to show man how to use it. Thurneysen, on the other hand, sees forgiveness as a supernatural act in the very moment at which God puts forth his forgiveness to the individual in his existential situation. Whether this be merely a difference of interpretation of divine forgiveness or an actual difference, it has further significance for pastoral care in that it places the responsibility upon the individual or it does not. Under Wise' system, certainly, the individuals, both pastor and counselee, have a responsibility to their own and the other's forgiveness. In Thurneysen's scheme,

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<sup>116</sup>Ibid., p. 85.

the individual has little, if any, responsibility.

A second matter is of interest here in relationship to Wise' statement that we can be forgiven only as we forgive.<sup>117</sup> This is a basic law not only psychologically but a law as to the whole theological-anthropological question. Forgiveness has no relevance for counseling in the abstract. It has relevance only in that we can experience it and that we can do it. Thurneysen asks whether there is not any reality outside of the experience or the action. Wise' answer is that there is for the combination of all experience and all of history is a verification of this. It is not merely the individual experience, but it grows rather out of the total perspective of man's nature before God.

In dealing with relationship between the various healing professions, Wise states that he can conceive of no other way to bring about the total cure and salvation of man. He emphasizes that psychiatry (and/or psychotherapy) and religion are not the same in fact. They cannot be put into the same class as world-views. Nevertheless, the universe is one and it is governed by the Divine Power in and beyond it. Therefore,

The insights which they bring to the problems of life should be looked at together and be understood in terms of the light shed by each. To the extent that any science throws light on human life it is not foreign to the spirit of the Christian faith which speaks the truth leading to freedom.<sup>118</sup>

The Bible as well as modern psychology point that whatever is sown in a man that shall he also reap unless he does something to change the effect of this sowing. Here is the meaning

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<sup>117</sup>Ibid., p. 88.

<sup>118</sup>Ibid., p. x.

of the idea of repentance: that we take responsibility for the evil within ourselves even though it may grow in part out of our reaction to the attitudes of others towards us. This reaction can be changed by only through loving, healing relationships with others.<sup>119</sup>

## IX. EVALUATION

In evaluating the contributions of Carroll Wise, it is more relevant to raise questions at this point in the development of pastoral counseling than to criticize from a particular perspective although this too needs to be done. Certainly, the evaluation of Thurneysen's pastoral theology in the previous chapter was done from such a singular perspective. However, the author of this paper finds himself in agreement with Carroll Wise in the areas of the understanding of man and of God, the healing process, the understanding of illness and health, sin and salvation, the role of man in his own salvation and the relationships of the healing professions. In these areas, therefore, there is largely the need of raising those questions which both relate pastoral counseling back to its source in theological-anthropology and aid it further to reach forth into new and creative realms of endeavor.

First of all, it must be stated that with the foregoing statement the author of this paper does not throw out the contributions of Eduard Thurneysen en toto. Reference to chapter two will show the reader that there is, through it all, much to be commended in Thurneysen's writing. Most important, and therefore it is repeated, is the appeal by Thurneysen for pastoral counseling to maintain the sacred content.

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<sup>119</sup>Ibid., p. 28.

There is provocative allurements to this almost singular cry for a distinct insertion or transmission of the message. Wurth writes that in America, and other areas where pastoral counseling is concerned with mental health, "there is . . . a great risk of secularizing the care of the soul entirely. The care of the soul and the ministry of the Divine Word have nearly ceased to go together."<sup>120</sup> This is not to criticize Wise specifically but the trend of American pastoral counseling in general. Nevertheless, there is a tendency for Wise to lean too heavily in this direction.

This secularization by Wise is seen especially in the lack of any clear-cut demarcation between the area to be dealt with by a pastoral counselor and that to be dealt with by a psychotherapist. Whereas in the previous chapter we have criticized at length Thurneysen's view of the breach between the sacred and the profane in the pastoral conversation, in terms of Carroll Wise, however, there seems to be a need of some such concept if only to clarify the area that is dealt with by the religious healer. Wise makes it clear that the medical doctor deals with problems of disease. He also makes very clear that the psychiatrist, the psychoanalyst, and the pastoral counselor deal with illness: i.e., the experiences of the person, his feelings, his attitudes toward the disease and the ways in which he uses the disease for the solution of his total problem (i.e., within the total concept of illness), what distinguishes the work of the psychiatrist and psychotherapist from that of the pastoral counselor?

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<sup>120</sup>G. Brillenburg Wurth, Christian Counseling in the Light of Modern Psychology (Philadelphia: Presbyterian and Reformed, 1962), p. 43.

Wurth criticizes the total American approach from the standpoint that it tries to bring psychotherapy and pastoral counseling into both a theoretical and a practical unity.<sup>121</sup> He implies that a person coming to a pastoral counselor would gain essentially the same thing if he went to a good psychotherapist. The author of this paper does not believe that this is the case although this is a very present danger. It certainly is not the case with Wise. However, since the tendency towards complete secularization of pastoral counseling is evident in Wise as it is in much of American pastoral counseling, it is necessary to voice a warning.

It is true that psychotherapists deal with the same human problems as do pastoral counselors. The struggles of human life are commonly met in the offices of the psychotherapist and the pastoral counselor. The struggles of human life are spiritual struggles. It is also true that many psychotherapists generally are not satisfied to merely relieve anxiety and help the counselee to adjust to his environment. Many would seek to point the counselee out beyond himself to a responsible concern for his fellow man. But how many of them are there who would seek to help the counselee all the way to the point where he finds his meaning as a Son of God? There are psychotherapists who do this,<sup>122</sup> but they are few and far between. Thurneysen was criticized on the ground that he saw the uniqueness of pastoral counseling to be its underived origin and its authentic end and that he overlooked the existential present. However, Wise be criticized, not on the basis

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<sup>121</sup>Ibid.

<sup>122</sup>Ibid., citing Fernhout, pp. 56-57.

that he devalues the existential present for that he never does, but on the basis that he tends to offer too little in the way of goals that are idiosyncratic to the Christian way of life.

The way in which this occurs can be best illustrated by dealing with the way in which Wise sees the proclamation take place in pastoral counseling: by means of insight. Assuming that proclamation as the concrete and existential application of the Divine Word is the goal of pastoral counseling, the function of Wise' pastoral counseling is to help the counselee gain insight through participation and identification with religious symbols. The author of this paper would see an encounter, or actual meeting, of the Divine to be an even higher attainment, but this is not included in Wise' system. Nevertheless, the point to be made is that few men, if any, can ever attain to such insight if they must fulfill the prerequisites beforehand. For Wise, insight begins at the intrapsychic level; it then moves into the realm of the interpersonal; and finally it comes to the level of Divine-human intercourse. Wise delves so long into insight on the intrapsychic and interpersonal that he has little to say about the Divine-human intercourse. This is the danger of existentialist thought and practice: that man, in seeking to deal with the existential problems, cannot be bothered to deal with the transcendent element. But again, it is a narrow and delicate path between the one side which sets off the transcendent element from life and the other side that tends to secularize the sacred. It must be re-emphasized that both of these are tendencies although Thurneysen is more clear-cut on his side than Wise is on his.

It must be asked why insight, as self-awareness, should be a

prerequisite for accepting the message of the gospel as reconciliation and belonging. Is not a sense of openness, rather than self-awareness, the prerequisite for accepting the message? Where does it leave the person who is incapable of insight because of inadequate ego strength or because of a psychotic break? Is the psychotic to be excluded from the Kingdom of God? Perhaps some would say that the psychotic's essential being, or soul, would not be excluded from the Kingdom of God and would therefore be capable of communion or encounter with God but that the illness as such could not be included under the promise of God. This is easier spoken of theoretically than it is seen in actuality. A psychosis is an illness to the core: it is an illness of man's essential being and cannot be divorced from it. Is the person who is incapable of insight, according to Wise, able to receive certain parts of the message of the gospel such as comfort and strength but not able to receive other parts? Is such a person somehow set apart in the eyes of God by no longer being capable of receiving the proclamation? As such he would no longer be a child of God, for to be a child of God, according to Wise, one must be capable of receiving the message and of using that message in the depths of one's being as well in one's behavioral expressions.

Finally, is insight sufficient for restoring relationship and calming anxiety as Wise claims? One might also ask whether insight, in and of itself, brings healing? Does it bring forgiveness? Forgiveness requires an "it" and "other" which upon meeting in a depth encounter become an "I" and a "Thou." However, insight would seem to require merely an "It" affirming itself as an "I."

A factor which goes along with the secularization of the proclamation of pastoral counseling, and a contributing factor, is the emphasis upon the inner resources of man. Wise speaks of the positive and negative forces of the universe which find expression in and through the inner and external dynamics of man's personality. How would Wise correlate this "in and through" process with the work of the Holy Spirit? Is there some relationship between the positive forces and the Holy Spirit? What are the negative forces: the spirit of evil? The devil and demons?

Wise relies very heavily upon the inner resources of man, and he raises them up almost to the extent of divine qualities. There is real ground here for criticizing Wise on the basis that the use of these resources borders on self-actualization. He states that "God is one, and man experiences a redemptive relationship as he becomes one with God and with the other man."<sup>123</sup> Are man and God to become a unity rather than encounter one another where the two opposite sides (Creator and created) come to a meeting? It is possible that he means, by becoming one with God and with other men, that man is to seek a condition where he is set aright with his fellow men and with God. But Wise does not say this, and what he does say sounds more like a mystical unity than an actual experience of encounter.

What role does the living Christ play in all of this? Is there in any sense a living Word which can be made known to the counselee in this scheme in which human beings, by means of pooling their inner resources, lift themselves up to unity with God? Or, is the living

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<sup>123</sup>Wise, Psychiatry and the Bible, p. 21.



Christ merely an example, a forerunner, in terms of having experienced and shown the highest level of insight and human achievement?

One further danger in the tendency to secularize the proclamation is that of relying upon extreme empirical experience. One writer expresses quite strongly his criticism of Wise on this point.

Wise tends to depreciate the dynamic role of traditional Christian concepts in creating religious insight. He rightly emphasizes the importance of individual human experiences . . . But, compared with traditional interpretation, the Word of God, in shaping the individual's experience . . . . In religious thinking, as in other thinking, there is an intimate interdependence between experiences and interpretive framework.<sup>124</sup>

Wise deals in great depth with religious symbols in his book, Religion in Illness and Health. The problem is not that he does not have an interpretive framework grounded in Christian ideals and teachings but rather that he emphasizes individual experience and insight to the extent that interpretation has little place. For Wise, religious experience produces the interpretation; the interpretation never produces the experience. Frederick Greeves states,

Experience is . . . an ambiguous word. As a reminder that Christian faith is more than coldly intellectual assent -- statements about God -- as a pointer to the nature of faith as sure trust in God through His Son by the power of the Holy Spirit and as a term to describe Christian feeling, thinking, and doing in its entirety, experience is a helpful term. But, if it turns our attention away from the need to learn about God and to consider what belief in Him involves, if it makes us impatient with the questions that men ask about God or with the statements about God made by Christ and His disciples, or if it bids us hope that we can know God for ourselves in some way that is wholly private, then it becomes a dangerous word. Only as we learn that the theology of the Christian Church is itself a part of the experience of the

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<sup>124</sup>Greeves, op. cit., p. 47, citing D. D. Evans.

Church can we discover both the limitations in all theology and the necessity for theology. Only as we discover what theology can do within the cure of souls can we rightly recognize what it can never do. Theology itself may be a form of idolatry; indeed all idolatry is a kind of theology. And only a theology which is a part of the worship of the true God can cast out theology that is idolatrous. But to abandon theology altogether is to abandon a part of our worship of God.<sup>125</sup>

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<sup>125</sup>Ibid., pp. 49-50.

## CHAPTER IV

### SYNTHESIS AND ANALYSIS OF PROCLAMATION

The purpose of this chapter is to bring together the varying dimensions of this paper so far into one focus: the central and unique function of pastoral counseling. The paper has dealt with such factors as the methods and goals of pastoral counseling that are held in common with the disciplines and helping professions of psychiatry, clinical psychology, social work, and medicine as shown through the pastoral psychology of Carroll Wise. On the other hand, it has held forth the contribution of Eduard Thurneysen that pastoral counseling has a unique task to fulfill: that of making God through Jesus Christ and the Living Word known to men.

This paper has shown the dangers of the school represented by Thurneysen. All of these dangers stemming largely from the dichotomy that is made between the transcendent and the immanent, the sacred and the profane, it has been seen that Thurneysen would exclude man as a helping agent to any extent in the process of salvation. Likewise, because the sacred is eternal and unchanging while the profane is temporal and in flux, the form of proclamation of the gospel (evangelium aeternum) must remain unchanged. A third danger of this point of view is that physical and mental suffering, and thus any corresponding cure of them, are of little consequence since it is only eternal salvation (as forgiveness of sins) that is of eschatological value. A fourth danger is that pastoral counseling, and religion in general, be segmented off from the rest of life by being too rigid and doctrinal and

not being involved with experience and behavior. For pastoral counseling not to be concerned with techniques, goals and origins as well as the immediate present, feelings, and attitudes, is to undercut the whole basis of any existential and concrete application of the Word. On the other hand, to over-emphasize the rational element in life, the giving of advice, and the sole capability of doctrine and Word to communicate itself, as Thurneysen does, is to overlook the unconscious and subconscious, as well as conscious, resistances that are present, or are built up, within the counselee very often from the beginning.

This paper has, further, presented some of the dangers of the opposing school of thought as represented by Carroll Wise. It has been noted that there is a tendency to secularize pastoral care in this school of pastoral counseling. There is confusion in the area of what precisely is the unique task of the pastoral counselor that sets it off from the other helping professions. Secondly, insight as a goal for pastoral counseling tends (1) to offer too little that is idiosyncratic to Christianity; (2) opens the way for an unwarranted futilism; (3) does not make allowance for the fact that God's message can, and does, get through to the mentally ill to a certain extent; and (4) does not account totally and in-and-of-itself for the effect of healing and forgiveness. Thirdly, it was pointed out that there is a tendency towards mystical unity rather than dialogical encounter in the over-emphasis upon the inner resources of man and oneness with God. Finally, there was mentioned the danger of a system such as this that stresses individual experience and insight to the extent that interpretation finds little place: that interpretation shapes experience just as much

as experience shapes interpretation is lost sight of.

Nevertheless, the contributions of Carroll Wise to, what was called in section seven (VII) of chapter three, a new and different concept of proclamation are indispensable. Among these are the clarification of the definition of illness as a subjective state involving feelings and attitudes which are used by a person to solve life problems which are therefore religious problems. That illness is experienced in varying degrees by all persons throughout life and that it deals with the deepest questions of life make it one of the most important matters for pastoral counseling. Wise' emphasis upon the correlation between illness and health on the one hand and sin and salvation on the other underscores the need of a wholistic approach to care and cure as well as an integrated working relationship between the helping professions. It shows the need for salvation to include both the forgiveness of sins and wholeness of being. The inter-relationship between wholeness and holiness shows the importance of the religious element in any complete cure as well as the need for a therapeutic approach that circumscribes the unconscious as well as the conscious.

Wise adds much to the meaning of proclamation in his analysis of the intrapsychic and interpersonal needs of men. In this he has relied heavily upon Tillich's understanding of basic anxiety and the need for acceptance. However, in Wise' own conception this is expressed in terms of the experience of worthfulness over-coming the basic sense of insecurity through faith, hope, care, and courage to be. Also, of importance for proclamation is Wise' understanding of the significance of religious symbols for providing content and meaning to insight. And,

although the author of this paper is critical of certain tendencies to over-emphasize the inner resources of man, it is imperative that pastoral counseling focus largely upon these resources as a curative well-spring from which a counselee's own unique integration of personality can come.

The particular delineation of the nature of man by Wise is, as seen by the author of this paper, very akin to that brought forth by the Bible. To be sure, other interpretations are to be found in the Bible (for certainly Thurneysen's view of man as depraved can be documented from Scripture), but the author of this paper hopes that an interpretation which upholds the essential creativity, responsibility, freedom, and affinity with the Creator, is to be desired. To be noted under the capabilities of man in his relationship with God is a task which Thurneysen denies man: the ability and corresponding need to forgive one another as well as to be forgiven by one's fellow man. This along with the task of being an instrument in one another's healing forms a large part of a pastoral counseling which is both concrete and existential.

Only a brief look was taken at what Wise sees to be the ultimate objective of pastoral counseling: this being the pointing of the counselee to his own unique Sonship under God. The reason for this is that in this chapter the author will attempt to take the basic idea behind Sonship and carry it much further than Wise does seeking to show how proclamation can be most completely fulfilled through the means of pastoral counseling.

## I. PROCLAMATION EVALUATED

What, then, can be said at this point as to the place of proclamation in pastoral counseling?

The proclamation of the Word of God by the counselor and the much to be desired acceptance of that Word by the whole being of the counselee is the task of pastoral counseling. Whereas it has been shown by Wise that pastoral counseling does entail the use of all psychological knowledge of man's intrapsychic, interpersonal, and transcendent behavior as well as psychotherapeutic techniques and resources, it is at the same time of utmost importance that pastoral counseling be distinguished by, and contribute its most central effort to, bringing the gospel to bear upon the counselee's life. This is not only the holding up and developing of those creative resources which are potential within all man, nor is it merely the bringing of an external Word from without to impinge upon the person in his existential situation. Proclamation involves both of these aspects. Certainly, there is an element of the Word within man universally as is shown by the figure of the "image of God." However, on the other hand, the Bible shows over and over again that man is not sufficient unto himself but requires the transmission of the Word originating from outside of his finite being and existence.<sup>1</sup>

In terms of the various ways of going about this proclamation, this means that the client-centered therapy approach of Carl Rogers is

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<sup>1</sup>vide, Job 20:20-22; 42:2-6; II Corinthians 2:14-17; 3:5.

valid as far as it goes. Belief in the worth of the individual is the only sure foundation upon which counseling can stand,<sup>2</sup> but that an individual is capable of guiding himself completely towards health, wholeness, and integrity before God is another thing. Man is a dependent being -- dependent upon his fellow man and upon God -- and that therapy seeks to help an individual make his own independent choices of values and actions is a relative matter -- relative to his fellow men and his God.

However, such an argument should not be taken to mean that pastoral counseling can be resolved into a kind of psychogogics.<sup>3</sup> True, education has its place in pastoral counseling whether on the level of educating as distinguished by Hiltner<sup>4</sup> or on the level of thought reform as distinguished by Frank.<sup>5</sup> Likewise, the homogenous educative tasks of pastoral counseling include such dimensions as: the pastor is often expected to be an "interpreter of the mind of Christ, 'a teacher come from God;'" to represent reality; to "be an authority on the teachings of the Bible and Christian history;" to teach "about divorce, remarriage, adultery, the unpardonable sin, money matters, profanity, war, and a hundred other things."<sup>6</sup> Certainly, people come to the pastor with

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<sup>2</sup>Carl R. Rogers, Client-Centered Therapy (Boston: Houghton Mifflin, 1951), pp. 20ff.

<sup>3</sup>vide, G. Brillenburg Wurth, Christian Counseling in the Light of Modern Psychology (Philadelphia: Presbyterian and Reformed, 1962), p. 34.

<sup>4</sup>Seward Hiltner, Pastoral Counseling (New York: Abingdon-Cokesbury Press, 1949), pp. 252-255. Note: Educating, as used here, is the drawing out of certain values.

<sup>5</sup>Jerome D. Frank, Persuasion and Healing (Baltimore: John Hopkins Press, 1961), pp. 81ff.

<sup>6</sup>Wayne E. Dates, The Christian Pastor (Philadelphia: Westminster Press, 1951), p. 177.



expectations of being 'taught' about a multitude of things from sex to international relations and many of their wants in the way of education would by rights be met to the best of the ability of the pastor. However, the salient point to be made here is that the pastor works from the basis of the counselee's wants. These are not always the stated wants and motivations of the individual, but they are often the inner, covert needs that might be spoken of as the questions of the soul. It is an accomplished and sensitive pastor who can discern the essential and inarticulate cries for help from the announced needs.

In the same way that Rogers' approach is not sufficient in and of itself for use in proclaiming the Word of God, the uncovering of the labyrinth of archetypes, as proposed by Carl Jung,<sup>7</sup> is also an inadequate approach to the extent that man is seen as sufficient unto himself. In other words, pastoral counseling can gain much from the contribution of Jung to the area of what Wise called inner resources, but the Biblical account, throughout, maintains that while God's presence instills and permeates the depths of man's being, there is a sense in which He precedes and transcends it. Psalm 95 reads: "For the Lord is a great God,/ and a great King above all gods./ In his hand are the depths of the earth;/ the heights of the mountains are his also./ The sea is his, for he made it;/ for his hands formed the dry land." The inner resources must come forth, but the testimony of the Bible is that these resources are not completely adequate in and of themselves to produce the creative and redemptive love which comes from God. Therefore, proclamation

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<sup>7</sup>Carl Jung, Modern Man In Search of a Soul (New York: Harcourt, 1933), pp. 273ff.

turns at that point out beyond the individual, even out beyond the archetypes as established through all progressions of man on this earth.

## II. DISTINGUISHING CHARACTERISTICS OF PROCLAMATION IN PASTORAL COUNSELING

Proclamation is to be found in all ministries of the Church. It was traditionally the preaching ministry and evangelism that saw their tasks as proclamation strictly speaking. However, that type of proclamation was too narrowly taken to be merely a verbal communication or exhortation.<sup>8</sup> In chapter two, it was seen that Thurneysen carried the concept of proclamation over to the field of pastoral counseling, but he too remained under this exhortative tendency.

Today, other ministries of the Church are taking up proclamation as the concrete and existential application of the Word of God. In Christian educational fields, there is almost complete agreement that to proclaim the essential truths of the Christian faith means more than the use of words: it requires transformation of the personality leading to wholeness and health, freedom and responsibility, reconciliation and atonement with God.<sup>9</sup> Likewise, the concept of missions has changed from a narrow and seclusive evangelizing to a depth communication of the Message involving the rather complex concept of identification.<sup>10</sup>

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<sup>8</sup>vide, Paul B. Maves (ed.), The Church and Mental Health (New York: Charles Scribner's Sons, 1953), pp. 112ff.

<sup>9</sup>vide, Reuel L. Howe, Man's Need and God's Action (Greenwich, Connecticut: Seabury Press, 1953), pp. 68ff.

<sup>10</sup>vide, Eugene A. Nida, Message and Mission (New York: Harper & Brothers, 1960), pp. 160ff.

Proclamation has further come to involve the essential task of the Christian life in whatever venture it might entail.

There are especial reasons for pastoral counseling to see its task as proclamation in the sense of the concrete and existential application of the Word of God. First, in pastoral counseling, the counselee comes to the pastor with a problem, a loss, a hurt, an anxiety, a need, a fear, a despair, a hate, a jealousy, an envy, a threat, or a feeling of guilt. To the extent that the counselee comes seeking help, pastoral counseling has a decided advantage over some other ministries of the Church in proclaiming the Word. Note the fact that the missionary himself goes to the people that he serves. The preacher and educator, while their constituency comes to them, are too often faced with a congregation or class that is largely present because of social convention, habit, or status aspiration.<sup>11</sup>

Secondly, the pastoral counseling situation is largely a one-to-one relationship. To be sure, the pastoral counselor is concerned with, and confronted by, relational problems which require such approaches as group therapy, family therapy, marriage counseling, and premarital counseling. However, the one-to-one relationship, while not unique to the pastoral counseling situation, is nonetheless of extreme importance as can be evidenced by the process of rapport.<sup>12</sup> Even in a marriage counseling in which the counselor merely serves as referee, it is his presence and the counselee's relationship with him that makes therapy

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<sup>11</sup>Maves, op. cit., pp. 113ff.

<sup>12</sup>Russell L. Dicks, Pastoral Work and Personal Counseling (New York: Macmillan, 1955), pp. 28ff.

at least possible.

A third characteristic of pastoral counseling that allows a more complete proclamation of the Word is that of permissiveness. However, this is a characteristic of the general relationship between the counselor and counselee and not of the total counseling process. The counseling process cannot be "non-directive" if it is to be pastoral counseling because pastoral counseling has a task of proclaiming the Word. As pointed out above, the insufficiency of the individual unto himself excludes the possibility of the counselee completely directing himself. However, as shown by Dicks, a relationship in which the counselee is allowed to feel that he can drop his defenses and express his inner-most feelings is rather the essence of a client-centered, or any, therapy, that is feasible for pastoral counseling.<sup>13</sup>

On the other hand, it must be said that to the extent that a Christian ethic guides the pastoral counselor he must uphold that ethic. Such an ethic cannot be limited to his particular time and class; it must be an ethic deeply embedded in the worth of the individual as a child of God. This might entail the restraining of a counselee from acting out behavior that would be detrimental to him or others in the long run. But, too, it can involve encouragement towards positive moral action.<sup>14</sup> It is not possible to go further into this here, but suffice it to say that an ethic for pastoral counseling must take into account the potential with which God imbued the counselee.

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<sup>13</sup>Ibid., p. 45.

<sup>14</sup>Daniel Day Williams, The Minister and the Care of Souls (New York: Harper & Brothers, 1961), pp. 35-36.

A pastoral counseling that understands, and is aware of, the unconscious workings of the counselee is certainly on the right road to helping him. A total ministry of the Church is, of course, helpful in this understanding since the person can be observed and worked with on a number of levels: visitation, worship, committee work, etc. Nevertheless, it is in the pastoral counseling sessions that such matters are dealt with specifically and in magnified perspective. Furthermore, it is very often by means of non-verbal, even, unconscious, communication that the change of attitudes and behavior takes place. It can readily be seen that acceptance that is experienced on the unconscious as well as the conscious level will effect the individual more completely than will an acceptance that is communicated merely on the conscious level. The value of Wise' process of gaining insight has importance here in that the unconscious can be brought to the level of consciousness where it can be dealt with.

There is one final characteristic which makes pastoral counseling especially amenable to proclaiming the Word in the concrete and existential meeting of life's problems. Pastoral counseling involves persons. By this is meant that counselor and counselee meet, not only on a one-to-one basis, but on the basis of one personality encountering another personality. Not only is the counselee confronted by all of the symbols of the Church, he is confronted by their embodiment, or lack of it, in a person: the counselor. Certainly, the destructive forces that Wise speaks about are present and active in the pastoral counseling situation, but hopefully the counselor has them in his awareness and is able to control them to a substantial degree: whether

letting them be released through catharsis or held in check. Nevertheless, there is unusual advantage of pastoral counseling over other forms of ministry in that the creative and redemptive resources of two persons are put to work on an intensive quest to deal with the deepest problems of one of those persons. The highest that God meant for man can come about through such magnified concentration upon the total being of the counselee. It is this particular characteristic that presents the question for further discussion as to what is objective of proclamation through pastoral counseling.

### III. THEOLOGICAL OBJECTIVE OF PROCLAMATION IN PASTORAL COUNSELING

It has been maintained throughout that proclamation in pastoral counseling must be concrete and existential. This concept is given strength in that it is the transcendentalist, Thurneysen, who emphasizes its concreteness and existentiality. Likewise, it has been shown that any theological system that separates the sacred and the profane leads to irrelevance of the proclamation in pastoral counseling. The essential proclamation that results, therefore, from a synthesis of these two sides of the same perspective involves focusing of all of the creative and redemptive forces, both those within and those external to the person, upon growth towards health, wholeness, and integrity before God (involving the experience of forgiveness). It further involves, of necessity, a conjunction of the sacred and the profane much like that postulated by Wise in speaking of identification:

In the Incarnation of redemption love in Christ, God has communicated himself on a level far deeper than words could ever penetrate. Here is One with whom each of us may identify, and in that identification find release for the creative redeeming forces within our life.<sup>15</sup>

This identification demands more than a referential symbol.

Wise states that even

the symbols 'bread of life' and 'living water' are forms through which the believer may express meanings or relationships contributing to the continued integration and enrichment of personality and preventing disintegration in the face

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<sup>15</sup>Carroll Wise, Psychiatry and the Bible (New York: Harper & Brothers, 1956), p. 21.

of conflict. But they function in this way only when the idea presented by the symbol bears an intrinsic association with a reality in the experience of the individual.<sup>16</sup>

There is a lack in the ability of many persons to identify with symbols that are external to their own existential situation. The important phrase here is: "an intrinsic association with a reality in the experience of the individual."<sup>17</sup>

At the same time, a counselee needs an incorporation of redemptive love in the concrete and immediate present. If it were not so, the embodiment of that redemptive love in Jesus Christ would not have been necessary! It is true that the incorporation of redemptive love may not be a one-way process. The counselee may very often be insightful in one area that the counselor is not, and in such a case the one who is further back on the road may very well be of assistance to the other. It does not take long for a pastoral counselor to find out that the counselee can often be of more help to him than he can be to the counselee. Even the one who has dipped deepest into the cup of spiritual understanding can still learn from a novice.

The question arises as to whether identification is still involved when the referential aspect is embodied in a personal being? The very purpose of such an embodiment is to increase the ability for identification. Whereas a counselee might not be able to identify with symbols that are inanimate, there is no more accommodating and facilitating way towards identification than by means of a personification of that which is the object of identification. This was the way which God

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<sup>16</sup>Ibid., p. 140.

<sup>17</sup>Ibid.



chose to bring His Word into this world. It is the highest objective of pastoral counseling: proclamation by means of identification with a live embodiment of that redemptive love. One method of insight therapy is for the counselor, being a person of some wholeness and integrity in his own right, to make use of his own sense of reality in pointing the counselee to reality: the process of reality-testing.<sup>18</sup> In a similar manner, the pastoral counselor, embodying to a substantial extent that redemptive love, as well as wholeness and integrity, which is Reality, points the counselee to that Reality.

From one point of view, the Sacrament of Baptism is an individual's way (or his parents') of saying that he has assumed a new meaning, a different foundation based upon faith, a new perspective of love, and a new future based upon hope. At the same time, the Baptizing Church is saying that it will live with him through his life-troubles; it will live for him to achieve Sonship before God; and it will, in effect, if not also literally, die for him.<sup>19</sup> In other words, the Church's part is to affirm that it exists to bring the experience of redemptive love concretely to the children of God, whoever and wherever they may be. This is done almost solely through the embodiment of that love in persons.

In a similar manner to that of Baptism, pastoral counseling must seek to create the conditions that make for redemptive love. Whereas in Baptism the Church as an embodiment of the Living and Redeeming Body of Christ sets forth its objective which becomes manifest in the nurtur-

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<sup>18</sup>Robert A. Harper, Psychoanalysis and Psychotherapy, Thirty-six Systems (Englewood Cliff, New Jersey: Prentice-Hall, 1959), pp. 20-21.

<sup>19</sup>Howe, op. cit., p. 57.

ing fellowship of the Church as the baptized person grows,<sup>20</sup> in pastoral counseling, on the other hand, the pastoral counselor seeks to personify the wholeness and integrity which allows the free giving of redeeming love.

#### IV. PROCLAMATION AS PERSONALIZATION

It is with this perspective of the personification of the Word in the pastoral counseling situation that the author presents the final and culminating thesis of this paper. It was maintained earlier that Wise' concept of Sonship, as the objective of a pastoral counseling centered upon proclamation, formed the basis of allowing and helping the counselee to see that he is a Son of God in his own right. However, it was also maintained that to do so would require going much further than Wise himself does. The foregoing section demonstrates the way in which this approach does go beyond Wise' position. Wise relies upon symbols to proclaim the Word of God. He goes no further than to allow that the symbol of Jesus Christ as Redeemer and Lord points the individual to, and involves him in, a life of wholeness and integrity before his God.<sup>21</sup> That this is adequate for some cannot be denied, but that a truly concrete and existential application of the Divine Word be made possible requires a living embodiment of that Word who can serve as the object of identification in its highest form. Clebsch and Jaekle state that "Probably more than anything else, . . . exercise of the pastor's role as a representative Christian person, bearing the resources,

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<sup>20</sup>Ibid.

<sup>21</sup>Carroll Wise, Religion in Illness and Health (New York: Harper & Brothers, 1942), pp. 212ff.

wisdom, and authority of the Christian faith, has set pastoral care apart for the work of other helping persons."<sup>22</sup>

Identification has gained a defensive connotation among many who are psychoanalytically oriented. Freud used identification interchangeably with the defense mechanism of introjection.<sup>23</sup> As such, it is seen as a mechanism of the ego built up to protect itself against any impulse from the id that might be anxiety-producing by means of the inclusion of another person.<sup>24</sup> An illustration of this might be where the weak and ineffective counselee identifies himself with the aggressive and virile athlete or actor, and by so doing, he partially fulfills his own unconscious wish. The opposite of identification -- projection -- has also acquired a defensive connotation. In projection, "the individual protects his ego from the recognition of an undesirable id impulse in another person."<sup>25</sup> An illustration of this mechanism would be a counselee who fights to keep back a strong impulse to become intimate with another person only to turn around and accuse that same person of attempting to rape her. A third mechanism that must be mentioned here which is closely related to the problems surrounding the negative connotation of identification is repression. Repression is the unconscious attempt of the part of the ego to keep certain undesirable impulses of the id from entering into consciousness.<sup>26</sup> The appropriate

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<sup>22</sup>William A. Clebsch and Charles R. Jaekle, (Pastoral Care in Historical Perspective (Englewood Cliffs, New Jersey: Prentice-Hall, 1964), p. 70.

<sup>23</sup>Harper, op. cit., p. 35.

<sup>24</sup>Ibid., p. 163.

<sup>25</sup>Ibid., p. 167.

<sup>26</sup>Ibid., p. 169.

ness of this mechanism for the discussion of identification as a defense mechanism can be seen in the illustration of a counselee who sees the pastor as an ideal, pious, and pure person, and by means of identification, can repress his own negativistic, ugly side. The defensive uses of identification have to be recognized and dealt with for what they are: attempts to cope with stress.

The type of identification that is being delineated here -- a healthy and realistic participation with another person in his life -- is not in this context related to identification as a defense mechanism. Likewise, it cannot be taken to be strictly a transference with the pastoral counselor. Transference, as defined by Harper, is, "the displacement of affect from one object to another; specifically, the process whereby a patient shifts feelings applicable to another person (often a parent) onto the psychoanalyst."<sup>27</sup> That a pastor represents to many a parental figure has long been recognized.<sup>28</sup> The pastor must be aware of, and able to cope with, the fact that for many persons it is very easy to displace their feelings towards their parents upon the pastor. If the pastoral counselor is trained in the use of transference, it can be a tremendous aid in helping the counselee to free himself from his bondage to false realities.<sup>29</sup> However, transference is a transition stage in counseling and cannot be considered in any sense a goal or objective.

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<sup>27</sup>Ibid., p. 172.

<sup>28</sup>Dates, op. cit., p. 47.

<sup>29</sup>Williams, op. cit., p. 86.

It functions in healing just in the measure that through it the person becomes able to move beyond the stage in which his positive and negative feelings are bound up with the counselor and to discover a new relationship to other persons in the family, the day's work, and the common life.<sup>30</sup>

Transference can serve to open up the possibility for identification on the level of a healthy and realistic participation in the life of another person only to the extent that it becomes a transition stage and the counselee comes to appropriate his affections realistically.

Identification has been a relevant spiritual process throughout the history of the Church as attested by the following references to name only some of the most important: Romans 6:4-11; Philippians 3:8-11, 17; Ephesians 5:1; and Hebrews 6:12. However, it has too often fallen into mere imitation of Christ or idolatry. Neither aping nor worshipping another person, even though he embody redemptive love, can be considered healthy or realistic identification. "The unreal need for a god in human form clutches at the minister's desire to supplant God, but if he yields himself to this need, he in turn becomes an idol cast down when those whom he exploits discover that he also is human."<sup>31</sup>

How then, can the concept of identification as healthy and realistic participation in the life of another person be distinguished as the objective of proclamation in pastoral counseling? Identification which is to serve as an objective for pastoral counseling must involve the ability of a symbol to point beyond itself, to involve the participant in partaking in that to which it points, and to lead to a total

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<sup>30</sup>Ibid.

<sup>31</sup>Dates, op. cit., p. 50.

response of the person in the direction that the identification leads.<sup>32</sup> At the same time, the symbol must be personified in an individual in order to be alive and vital. However, in no sense can the object of identification be that to which the symbol points. The pastoral counselor cannot be god!

The danger of "playing God" in the lives of people, which certainly must not be minimized, should not blind us to the fact that men can be instruments in the service of healing power. The endowments and skills of the therapist as an individual are immeasurable enhanced by the fact that he is the symbol of something much greater than himself -- namely, the drive toward fellowship, wholeness, and honesty which is deeply rooted in human life.<sup>33</sup>

As was shown by Wise, the qualities of the nature of God come to be known by individuals through the mediation of other individuals. It is these qualities that are transmitted through the pastoral counselor to the counselee by means of realistic participation by the counselee in the life of the counselor. In essence, this means that the pastoral counselor must give-of-himself. When all has been said and done in terms of the counselee having achieved a sense of dynamic growth in terms of health, wholeness, and integrity, there is still the objective of identification which comes about through participation in a live symbol.

Eugene A. Nida contributes much to this sense of Divine qualities being mediated through realistic identification from his own field of proclamation in missions. He distinguishes four levels of increasingly

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<sup>32</sup>Paul Tillich, Dynamics of Faith (New York: Harper & Brothers, 1957), pp. 41-52.

<sup>33</sup>David E. Roberts, Psychotherapy and the Christian View of Man (New York: Charles Scribner's Sons, 1950), p. 53.

deeper identification. Each assumes that a message is to be conveyed or proclaimed. On the first level, communication of the message produces no significant effect on the behavior of the person, and the content of the message is essentially self-validating.<sup>34</sup> On the second level, the communication of the message produces an immediate response in the person although it may have no lasting effect.<sup>35</sup> A message of this type might be the cry, "fire!" However, like the shepherd boy who cried "wolf" too many times, unless the source identifies himself responsibly with the message, the effect upon the one who receives the message is to a great extent nullified. On the third level, the communication of the message affects the total behavior and personality of the person as well as his entire value system.<sup>36</sup> Here, the message is one which seeks to bring about change of the person's inner sense of being, his religion, his attitudes and opinions, his hopes and ideals, his way of working, relaxing, thinking, and socializing. In effect, it endeavors to make a new man of him. This is the type of approach used by Christianity in general from the time that Jesus said, "repent, and believe in the gospel"<sup>37</sup> and "Follow me and I will make you become fishers of men."<sup>38</sup> In this third type of communication, there is much more required than merely identifying responsibly with the message. Here, there is needed a live demonstration by the communicator of his identification with the receptor. The receptor (or counselee in pastoral counseling) "must be convinced that the source understands his, the

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<sup>34</sup>Nida, *op. cit.*, pp. 164-165.

<sup>35</sup>*Ibid.*

<sup>36</sup>*Ibid.*

<sup>37</sup>Mark 1:15.

<sup>38</sup>Mark 1:17.

receptor's, particular background and has respect for his views, even though he may not agree with them."<sup>39</sup> Nida points out that in order for the pastor to be able to do this "he must be all things to all men, in order that he may win some."<sup>40</sup> It is not that the pastoral counselor is trying to "win" the counselee to his own viewpoint, but he has the task of meeting counselee on many levels of their existence.

Pastoral counseling, certainly, makes use of all three of these levels of communication, and, of course, the most effective counseling is carried through on the third level. However, there is one more deepening level, and this is the level on which that identification with the symbolic quality of Divine redemptive love through the pastoral counselor takes place. On this fourth level,

the message has been so effectively communicated that the receptor feels the same type of communicative urge as that experienced by the source. The receptor then becomes a source of further communication of the message. This level involves "entrusting to faithful men who will be able to teach others also" (2 Timothy 2:2). For this level of communication it is necessary that the receptor be identified in turn with the source. In this last stage of communication the identification becomes complete.<sup>41</sup>

By means of a positive and realistic identification with that message as it is embodied in the communicator, the receptor himself can then turn-about and act as mediator of that message. In this way, rather than the sins of one generation being carried through to the third and fourth generations, the "fruits of the spirit"<sup>42</sup> can, at least, be potentially born through to those generations.

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<sup>39</sup>Nida, op. cit., p. 165.

<sup>40</sup>I Corinthians 9:19-22.

<sup>41</sup>Nida, op. cit., p. 166.

<sup>42</sup>Romans 8:14.



## V. PROCLAMATION AS EVER-RECURRING INCARNATION

As was stated in chapter one, the author of this paper is holding up the thesis that the theological alternative as proposed by Schubert M. Ogden -- that since the time of Christ all men have had the potentiality of Christ-likeness<sup>43</sup> -- has need of being translated into the realm of the objectives of pastoral counseling. In this section are presented both Ogden's unique thesis and an evaluation of it in terms of the type of identification that has been postulated.

The particular theological argument out of which Ogden's thesis arises is that concerned with the problem of myth in the New Testament. As can be inferred from Thurneysen's writing on the Word of God as sufficient in and of itself to effect forgiveness of sins, Barthians generally maintain that to accept the possibility of any demythologization of the New Testament is to undercut the sacred foundation of the Scripture. Nevertheless, the work of Rudolf Bultmann<sup>44</sup> has led to the extensive debate that is being waged today throughout the theological world. Bultmann's criticism of the New Testament involves the assumption that modern man can no longer gain essential meaning or identity from the myths and symbols of another age. This certainly destroys the total basis upon which any Heilsgeschichte theological perspective might rest. Bultmann asks the question of all theologians, and thus it

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<sup>43</sup>Schubert M. Ogden, Christ Without Myth (New York: Harper & Brothers, 1961), p. 163.

<sup>44</sup>Rudolf Bultmann, Jesus Christ and Mythology (New York: Charles Scribner's Sons, 1958).

certainly applies to the pastoral counselor, "whether the proclamation of the New Testament has a truth independent of the mythical world-picture."<sup>45</sup> Ogden writes:

He must ask this question with utter seriousness, for he cannot possibly hope to preserve the kerygma simply by eliminating the more obviously unacceptable elements in the New Testament mythology. Although not all of these elements are equally central . . . , the elimination of some of the more peripheral ones changes nothing with respect to the fundamental problem -- that the salvation-occurrence is everywhere represented in mythical terms.<sup>46</sup>

Bultmann insists that he is not seeking after a complete demise of the myth-occurrence in life but rather an existentiell life in faith similar to what Heidegger called an "authentic" (eigentlich) historical existence.<sup>47</sup> As soon as a man can see the proclamation of the Word through the means of his own existentiell possibility, there is no longer any obscurity between his total being and the Word. In fact, Bultmann has been accused of tolling the death of myth while actually he is only affirming that there are other mediums of representing God and His Word than through the medium of myth.<sup>48</sup> It is through the medium of analogies that Bultmann claims a more objective and existentiell manner of proclamation than the misleading and obscure manner of myth.

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<sup>45</sup>Ogden, op. cit., p. 37, citing the essay of Rudolf Bultmann in H. W. Bartsch (ed.), Kerygma and Mythos (Hamburg: Herbert Reich-Evangelischer Verlag, 1951), I (2 Aufl.), 3.

<sup>46</sup>Ibid., citing the essay of Rudolf Bultmann in Bartsch, op. cit., II, 185.

<sup>47</sup>Bultmann distinguishes between existential as a philosophical understanding of life and existentiell as the personal understanding of who one is in relationship to himself, his fellow man and his God. Ibid., p. 47.

<sup>48</sup>Ibid., p. 92.

In stripping the salvation-occurrence of its mythological garment and presenting it as a historical geschichtliches occurrence in space and time, we have simply tried to follow the intention of the New Testament and to bring fully into its own the paradox of its proclamation -- the paradox, namely, that God's eschatological emissary is a concrete historical man, that his eschatological act takes place in a human destiny, that therefore it is an occurrence that cannot be proven in a worldly way to be the eschatological event . . . . It is just because it cannot be proven, however, that the Christian proclamation is insured against the charge of being mythology. The transcendence of God is not made immanent as in myth, but the paradox of the transcendent God's presence in history is affirmed: "the word became flesh."<sup>49</sup>

Turning now to what Ogden considers is the ultimate outcome of Bultmann's perspective, it must be stated that this is not merely "liberal" interpretation. Ogden calls his formulation a "post-liberal" theology. It might be too simply mistaken for a restatement of the theology which pictured Jesus as the great "teacher" of man but left out the essential proclamation that is seen in the Incarnation-event. That a post-liberal theology seeks to circumscribe the objectivity and reality of Jesus of Nazareth from an existentiell standpoint sets it off from the early Twentieth Century liberal theology which sought rather an existential understanding of Jesus. Ogden states that "the entire reality of Jesus of Nazareth, including not only his preaching and acts of healing, but his fellowship with sinners and his eventual death on the cross, was transparent not italicized in original to the word he sought to proclaim."<sup>50</sup> This reality was transparent in the sense that the event of Jesus of Nazareth was a personal, historical

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<sup>48</sup>Ibid., p. 92.

<sup>49</sup>Ibid., p. 93, quoting from an essay by R. Bultmann in Bartsch, op. cit., I, 48.

<sup>50</sup>Ibid., p. 50.

occurrence (geschichtliche Ereignis) whether it be seen from the standpoint of specific parts or in its entirety. In other words, the event of Jesus of Nazareth "in its 'significance' confronts those who encounter it with a certain possibility of existentiell understanding."<sup>51</sup> That Jesus ate and drank with prostitutes and tax takers has very much to do with the fact that he had come to proclaim the Kingdom of God right there and then. That his proclamation was to those who in his time and place were considered to be outcasts and lost shows just how existentiell the event was. Even the crucifixion, the highest event of an authentic, personal, historical existence, offers "in a definitive way the possibility of self-understanding for which his entire life was the transparent means of expression."<sup>52</sup> In summary of this first postulation of Ogden's thesis, it is best stated:

In summoning man to live in radical dependence on God's grace and so in freedom from the past and openness to the future, the event of Jesus is but the re-presentation in the form of a single human life of man's original possibility of existence coram deo. Indeed, in its nonmythological sense, Jesus' office as the Christ consists precisely in his being the bearer, through word and deed and tragic destiny, of the eternal word of God's love, which is the transcendent meaning of all created things and the final event before which man must decide his existence.<sup>53</sup>

Such a formulation is one alternative to the separation of the sacred and the profane as is held by both Barth and Thurneysen. In that an experience is lacking in verification in and of itself was shown in the evaluation of Wise' system. However, from Ogden's perspective, the deeper reality that stands behind an experience is actually

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<sup>51</sup>Ibid., p. 50.

<sup>52</sup>Ibid.

<sup>53</sup>Ibid., p. 160.

present "in, with, and under" the experience that is an expression of it. Thus it is that the complete reality of the event of Jesus of Nazareth is transparent to that deeper and more complete reality that is literally present "in, with, and under" that same event. "By this is meant not that Jesus himself in his 'person' actualizes this relationship existentiell, but rather that the word he speaks and is, in fulfilling his 'office,' is the re-presentation to us of the possibility of such a relationship . . ." with God.<sup>54</sup> Therefore, in the Church today and likewise in pastoral counseling, whenever and wherever the proclamation is made, it is a re-occurring presentation in the immediate here and now of the event of Jesus of Nazareth, "which, in turn, is completely transparent to 'the Christ,' to the final reality of God's love that confronts us as sovereign gift and demand in all the event of our existence."<sup>55</sup> This transparency is the essence of the identification as delineated in the preceeding section of this paper. Thus, the objective of the proclamation in pastoral counseling becomes the ever-recurring transparency of the reality of the God-man relationship in the counselee.

Proclamation, in the sense in which Ogden presents it, so affects the total being of the person that it demands a decision. There is no dodging of the need for decision because the alternatives are unclear. One can opt for authentic personal existence or not! In like manner to the way in which the event of Jesus is transparent to the existentiell relationship with God, the proclamation today must not so much speak about the relationship but rather it must speak of the relation-

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<sup>54</sup>Ibid., p. 161.

<sup>55</sup>Ibid.

ship so that in the proclamation itself the relationship may be encountered. "The statement that Jesus is the decisive re-presentation of the truth of man's existence can be appropriately clarified only when it is recognized that 'truth' here is not the timeless truth of 'knowledge about,' but the existentiell truth of 'knowledge of.'" <sup>56</sup> The proclamation is not a presentation of a world-view that was established by a man and his disciples two millinia ago. It is rather the ontological possibility of an authentic historical existence by a person in his own right and by his own personal decision.

Therefore, the event of Jesus is not the occurrence of a conscious and logical "teacher." It is the occurrence of a "pastor" and "preacher." "For the office of the preacher, of which his ministry is both the norm and the fulfillment, is not only to say 'what' man's existence is -- although that, too, is most certainly involved -- but to speak in such a way that 'what' he says becomes the occasion for an actual existentiell encounter with the 'that' in which the 'what' is grounded and to which it primarily refers." <sup>57</sup> Ogden says that it will surely be asked by those who see in this nothing more than a restatement of an old, liberal theology whether there is not more to the event of Jesus than merely a "preacher." He points out that the assumption behind such a question is an adulterated concept of the preaching office. Is not such an assumption the stumbling-block of much that passes for pastoral counseling? Being too afraid of the label of "liberal theology," the pastoral counselor is left with the possibility

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<sup>56</sup>Ibid., p. 162.

<sup>57</sup>Ibid., pp. 162-163.

of either a diluted and ineffectual Christology (which, of course, entails one's view of man) or, like Thurneysen, a theology which is separate and apart from the existential and personal world.

Ogden states that an integration of a so-called "high" and "low" Christology is not what is being sought. Rather, the proclamation which is inherent in the event of Jesus is essentially a personally meaningful occurrence which opens up the possibility for all men to find authentic historical existence, having been decisively opened up through the event of Jesus of Nazareth, is precisely the making incarnate the Word of God in that person. Bultmann presents the New Testament evidence upon which this can be based.<sup>58</sup> For example, Paul says, "So we are ambassadors for Christ, God making his appeal through us."<sup>59</sup> The proclamation of the Word of God is most complete in the recurring incarnation. This recurring incarnation is the making existentiell the event of Christ in an individual so as to open up the possibility of an ontological and historical, authentic existence. Bultmann writes that "even the incarnation as the eschatological event is not a datable event of the past, but an event that occurs here and now in the proclamation."<sup>60</sup> And again, "A man like myself speaks God's word to me; the logos of God becomes incarnate in him."<sup>61</sup> Luther, upon whom the Barthians so heavily rely, was close enough to knowing this type of existence that he could write that all Christians are

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<sup>58</sup>Ibid., p. 163, referring to an essay by Rudolf Bultmann in Bartsch, op. cit., II, 206.

<sup>59</sup>II Corinthians 5:20.

<sup>60</sup>Ogden, loc. cit.

<sup>61</sup>Ibid.

"Christ to one another and do to our neighbors as Christ does to us."<sup>62</sup> And finally, Ogden draws upon the writings of John Knox to back up his thesis of the need to make the proclamation an existentiell incarnation of the event of Jesus in today's men. Knox writes, "Jesus did not bring a new idea; rather, in him an old idea ceased being an idea at all and became a living reality. As he talked about the love of God, the love of God itself drew near."<sup>63</sup> The implication to be drawn from this is unreservedly that the implicit relationship which was achieved in the event of Jesus of Nazareth is potentially awaiting whoever would enter into that authentic existence which was transparent in that event.

Paul Tillich writes about the phenomenon of the upsurge of interest in pastoral counseling in recent years. He says,

Something has happened in our time which has opened up many people in such a way that we can again speak to them and can participate in their situation. Today, there are many people who have become aware of their human existence in such a way that they ask the question to which we can give the answer.<sup>64</sup>

This situation offers one of the greatest opportunities of ontological proclamation since the time of Jesus. For pastoral counseling not to assume its task and seek its objective would be for each pastor, and each Christian in his own right, to fail in his own possibility for existentiell meaning.

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<sup>62</sup> Ibid., quoting from Harold J. Grimm (ed.), in Luther, Martin Works (Philadelphia: Muhlenberg Press, 1957), XXXI, 368.

<sup>63</sup> Ibid., quoting from John Knox, Christ the Lord (New York: Harper & Brothers, 1945), pp. 52f.

<sup>64</sup> Frederic Greeves, Theology and the Cure of Souls (Manhasset, New York: Channel Press, 1962), p. 132, quoting Paul Tillich, Theology of Culture, pp. 207f.



It is concluded therefore that pastoral counseling must seek an identification objective which includes an authentic and personal existence. This existence can best be made manifest through the existentiell incarnation event in the depths and dynamics of the person's total being. It is this complete, whollistic, relational, and personal application of the Word of God which is proclamation in the pastoral counseling situation. A pastoral counselor who can so effectively proclaim the gospel in this way is one who embodies that existentiell incarnation in himself and one who so lives that existence that it brings about the same type of communicative urge in the counselee.

The most outstanding implication for this thesis for pastoral counseling methodology is the necessity of the pastoral counselor knowing himself and his fellow men. He must have an adequate understanding of his own intrapsychic and interpersonal dynamics. This can be gained through extensive therapy on the part of the counselor himself. He must continue throughout his life to search these areas of his life and to call upon others to help him in this venture. However, for the pastoral counselor, this can only be the beginning. He must make use of the religious resources which have long been the means of gaining understanding: prayer, worship, the koinonia, the sacraments, and the Word. Psychology is at best a baby science; psychotherapy is an art. Man knows relatively very little about the ways men relate. Man still must say with the Psalmist, "what is man that thou art mindful of him?"<sup>65</sup> It is for this reason that the one who seeks to

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<sup>65</sup>Psalm 8:4.

counsel others can never give up the quest for self-understanding and understanding of others. Such a quest, for the pastoral counselor, involves at the center the relationships of the counselor, and counselee, respectively, with their God.

Thus it is that the prime obligation of the pastoral counselor is to so thoroughly understand and control his own intrapsychic and interpersonal relationships that the counselee can be allowed of himself to choose a living and existentiell symbol with whom to identify. In so allowing the counselee to choose such a symbol lies the basis for, more often than not, choosing the counselor himself; for the ability to allow another to affirm himself in relation to a living symbol is the essence of the highest value in a living symbol.

Secondly, it can be seen that a much higher objective is proposed for pastoral counseling than is the case with other healing disciplines and even higher than some pastoral counselors have sought. An objective which views the counselee's incarnation not only sets the goal of counseling higher, but it allows for an ever-accessible goal through a living identification. This means further that pastoral counseling is from the inception of the counseling situation goal-oriented.

Finally, there has been no intention in this paper to throw out any of the methodologies in use by pastoral counselors or the other helping professions. What has been said about Thurneysen's, Wise's, or any other counselor's system has not been intended to prove its total pragmatic value. That the reading of the Word to someone seeking counsel is of tremendous value is not being ~~repeated~~ <sup>repeated</sup> here. Nor is the

value of insight being questioned. An amalgamation of the two with an emphasis upon the persons and relationships involved is, rather, the task of the counselor. What is implied in the thesis of this paper is that whatever methodology is used by a particular pastoral counselor for a particular counseling situation and counselee, it must be judged from the standpoint of its applicability to, and transparency of, the reality of the God-man relationships.

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